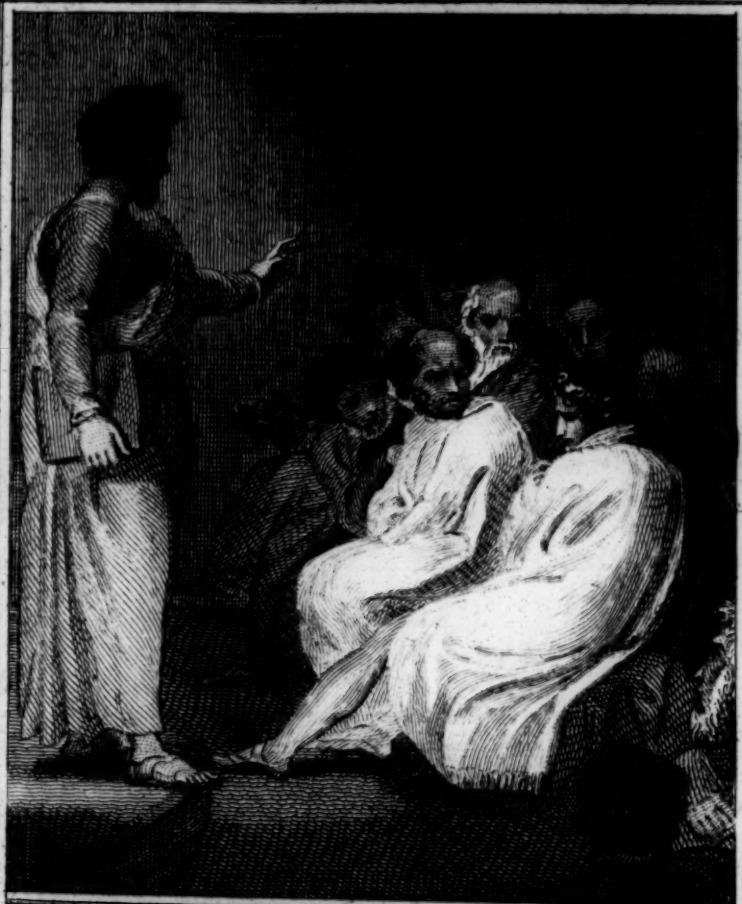

POLEMO.

Stothard del.

P. Thomson sculp.

THE BEAUTIES OF HISTORY;

OR,

Pictures of Virtue and Vice:

DRAWN FROM

EXAMPLES OF MEN,

EMINENT FOR THEIR VIRTUES OR INFAMOUS FOR THEIR VICES.

SELECTED FOR THE

INSTRUCTION AND ENTERTAINMENT

OF

YOUTH.

BY THE LATE W. DODD, LL. D.

THE SECOND EDITION,

With considerable Additions and Improvements, and ornamented with Vignettes by BEWICK.

London:

PRINTED FOR VERNOR AND HOOD, BIRCHIN-LANE, CORNHILL; E. NEWBERY, CORNER OF ST. PAUL'S CHURCH-YARD, AND DARTON AND HARVEY, GRACE-CHURCH-STREET. 1796.

14/3/43 £/s

BRITISH MUSEUM

PREFACE.

EDUCATION is univerſally admitted to be the moſt important duty that a parent owes to his children; and to inſtil the principles and enforce the practice of virtue, ought to be his firſt and conſtant care; for it is not only a duty which he owes to them, but it is alſo due to ſociety, of which they are in time to become efficient members.

Living Examples from parents themſelves are far ſuperior to all precept or written inſtruction. But to ſtrengthen the effects of theſe, or to ſupply their place, if unhappily wanting, *hiſtorical examples* are well calculated to make a lively impreſſion upon young minds. Firſt impreſſions being always the moſt durable, particular care ſhould be taken that thoſe examples repreſent virtue and goodneſs in their native lovelineſs, and vice and

depravity in their natural deformity. This will incline the youthful mind to aim at imitating the examples of the good; for what they love and admire, they will naturally wiſh to imitate; but they will avoid the examples of thoſe who by their vices and depravity have made themſelves hated by poſterity.

Let the parent or tutor carry the youth back into other countries and times, teach him to oppoſe the opinions and examples of thoſe who are truly called the Great, to the falſe principles and evil examples which, in the preſent age, are calculated to miſlead and pervert the human mind. It will be often found, that a lecture from a Scipio or a Cyrus, concealed or diſguiſed under the name of a ſtory, will make a deeper impreſſion upon young perſons, than formal leſſons enforced with the moſt ſtudied gravity; theſe, being thrown in their way as it were by chance, and for their gratification, meet a grateful reception, where the leaſt appearance of deſigned inſtruction would fruſtrate the intention.

Oppoſed to modern vices and prejudices, let the youth hear of Dictators and Conſuls taken from the plough, whoſe hands, grown hard by labour in the field, ſupported the tottering State, and ſaved the Com-

Commonwealth, So far from being deſirous of amaſſing riches, let them be told, thoſe men refuſed the gold which was offered them, and at their deaths did not leave enough to carry them to their graves.

Let them hear that the venerable patriot Fabricius, who was honoured with many triumphs for the ſervices done to his country, retired to his chimney-corner, and nurtured the decay of life with the vegetables which his own hands had planted and gathered; and that Auguſtus, who raiſed the Roman State to a higher pitch of glory than ever it was at before, who found Rome a city of brick, and left it a city of marble, was remarkably ſimple in his manner of living; that his palaces were plain, his furniture homely; that he ſlept in the ſame apartment during a reign of forty years, and ſeldom wore any clothes but what were ſpun for him by the Empreſs Livia or his ſiſter Octavia.

Seneca ſays, "It is a great pleaſure to me to compare the manners of Scipio with ours. That great man, the terror of Carthage, and honour of Rome, turned huſbandman, and contented himſelf in a poor cottage. But who now could ſatisfy himſelf to live as he did?" And again:—"Is it not glorious to be-

hold a man who has paſſed through the command of armies, the government of provinces, the honours of a triumph, and the moſt dignified offices of magiſtracy in Rome; to ſee, I ſay, this man (Cato) mounted on a horſe with his baggage faſtened behind him, and without attendants!"

What youth can forbear reflection when we relate to him the admirable remark of Scipio to Maſſiniſſa, "that chaſtity was the virtue he moſt valued himſelf upon; that youth have leſs to fear from an army of enemies, than from the alluring pleaſures which on all ſides ſurround them; and that whoever was able to govern his paſſions, and ſubject them to reaſon, had gained a more glorious victory than he himſelf had juſt then obtained over Syphax?" This was a lecture founded on an example which he had ſome years before exhibited in his own perſon, when (as the reader will find recorded in the following pages) he reſtored a captive princeſs unſullied to her betrothed lover: an example the more extraordinary in a conqueror young and unmarried. By this generoſity Scipio ſecured the affections of all the people of Spain, who viewed him as a deity from heaven in human ſhape, conquering all oppoſition more by his virtues

virtues than by his arms: and to record their veneration, they cauſed the action to be engraven on a ſilver ſhield, which they preſented to Scipio.

Such are the examples by which young people are beſt taught their duty, from which they eaſieſt acquire a reliſh for virtue, and learn moſt truly to eſtimate real merit under every form. Hence they are led to paſs a right judgment on men and things, not from outward appearances, but from what they really are; to overcome popular prejudices, imbibed perhaps from the nurſe: to prefer doing private acts of bounty and liberality which the heart only witneſſes, to ſuch as more oſtentatiouſly ſtrike the eyes, and force as it were public admiration and applauſe.

As the converſation of men of ſound morals and amiable demeanour contributes moſt of any thing to inſpire ſentiments of virtue, and to reſtrain from vice; ſo the reading of examples, ſuch as form the preſent Collection, from authors of undoubted veracity, forms the ſame kind of relation between us and the greateſt men of antiquity. We thus converſe, travel, and live with them; hear their diſcourſe, and become witneſſes of their actions; enter inſenſibly into their principles and opinions, and finally de-

rive from them a portion of that greatneſs of ſoul, that diſintereſtedneſs, that hatred of injuſtice, and that love for the public good, which ſo brightens and adorns every page of their hiſtories.

There is, after all, one caution to be obſerved, viz. that we do not go too largely into moral reflections: precepts ſhort, lively, and pointed, ſooneſt enter, and remain longeſt impreſſed on the underſtanding. As a ſmall ſeed caſt into a well-prepared ſoil unfolds by degrees, and at laſt ſhoots into an hundred fold increaſe; ſo, if theſe moral precepts do not ſometimes exceed a word, a ſhort reflection, a maxim, or a proverb, it will produce its effect in due time, though for the moment it ſeem loſt and gone.

The greater part of this work was ſelected by the late Dr. Dodd, to illuſtrate and exemplify his *Sermons to Young Men*, a work highly neceſſary for every youth to peruſe, and which none can peruſe with indifference. The Sermons are intended for thoſe who have arrived at maturity in judgment; the following work chiefly for youth of more tender years; as a cheap, and, the Editor hopes, a uſeful preſent, from which they may derive equal entertainment and improvement.

The

The Additional Examples are very numerous, and will perhaps be found to furniſh an agreeable variety to the mental repaſt.

To the preſent Edition, the "Anecdotes of Diſtinguiſhed Perſons," lately publiſhed (though anonymouſly) by WILLIAM SEWARD, ESQ. has furniſhed ſome very valuable hiſtorical addenda, relating to more modern times, and from many other ſources of undiſputed purity and veracity, the Editor has drawn materials for rendering ſtill more deſerving of univerſal approbation and general reception, a Collection of HISTORICAL BEAUTIES, which had in its original ſtate acquired the favour of the critic*, the applauſe of the parent and tutor, and the patronage of the Public at large; aſcertained in the moſt deciſive manner by an almoſt unexampled ſale.

This Second Edition is further improved (we hope) by the enlarged ſize of the type on which it is printed, and the addition of an entire article on the ſubject of PRIDE; while the little ornaments of the Engraver, at the end of each ſubject, will not make the book leſs welcome, we truſt, to the young reader.

* See the Reviews.

It was originally the intention of the Editor to increaſe more conſiderably the number of heads or ſubjects: but on deliberation this was found unneceſſary, as under every ſpecific virtue was expoſed examples of the contrary vice, and under every vice, its oppoſite virtue was diſplayed: for inſtance, under the article INTEMPERANCE, while we expoſe the hateful aſpect of that ſordid exceſs, we adminiſter the amiable antidote in examples of PRUDENCE and TEMPERANCE: and ſo of the reſt.

On a careful peruſal, the Editor has in many places reformed the diction where he perceived it wanted force, or would admit of poliſh; and it will be perceived, that he has tranſpoſed many examples from the places they held in the former edition, to other ſubjects to which they appeared more appoſite and applicable.

On the whole, the Book is now ſubmitted with great deference to the Public: and the Editor cannot forbear to hope, that his labours will tend to the advancement of the great intereſts of Morality and Religion, while they aſſume the pleaſing garb of Amuſement and Delight.

STEPHEN JONES.

No. 58, Gray's-Inn-Lane,
March, 1796.

CONTENTS.

[*Thoſe Articles printed in* ITALIC CHARACTERS *are now firſt added to this Work.*]

YOUTHFUL EXCESS. Page 1.

The Hermit—Creſippus—George Neville—Cyrus—Aſotus—Villiers Duke of Buckingham—Henry the Fifth—Polemo and Xenocrates.

FILIAL LOVE. Page 9.

Naomi and Ruth—Cyrus—Cimon—Alexander the Great—Algerine Captive—Prince Henry—Boleſlaus King of Poland—Cicero and Quintus—Emperor of China—Sir Thomas More—Anapias and Amphinomus—A Daughter who ſuſtained the Life of her impriſoned Mother by the Milk of her own Breaſts—Epaminondas—Octavius and Metellus—Darius and the Scythians—Decimus and Decius—*Lamprocles and Socrates.*

FRATERNAL LOVE. Page 20.

Joſeph and his Brethren—Cato—Scylurus and his Sons—The French Water-bearer—Biſhop Hall—The Portugueſe Brothers ſhipwrecked—Titus and Domitian—Scipio Aſiaticus—Henry King of Arragon—Timoleon—*Chærephon and Chærecrates.*

EARLY

EARLY APPLICATION TO WISDOM. Page 33.

Antiſthenes—Count Oxenſtiern—Roman Temple of Honour—Seneca—Alexander the Great—The Spartans—Ageſilaus—Simonides—Pope Adrian IV.—Earl of Dorſet—Taſſo—Sir Thomas Smith—Sir John Maſon.

ADVICE TO APPRENTICES. Page 42.

Solon—Amaſis King of Egypt—Turkiſh Cuſtom—Telemachus—Cato—The Beggar of Bruges—Solomon—Cœpio—Micithus—The Conſcious Judge—Scipio the Younger—Perrin and Lucetta.

ON BAD COMPANY. Page 58.

The Eaſtern Sage—Prince Eugene—Sir Matthew Hale—Earl of Rocheſter—Marcus—Euſebius—*Mr. Nelſon.*

ON BAD BOOKS. Page 67.

The Earl of Rocheſter—Lucretius—Mr. Boyle and Hobbes the Atheiſt—The Lacedemonians—The Earl of Rocheſter—Dr. Young—*Duke of Montaugier and Louis XIV. of France.*

CONVERSATION. Page 74.

Mr. Locke—M. Varillas—St. Bernard—The Perſian Soldier—Cicero—Epictetus's Rules for Converſing—Euſebius—Neander—Marſhal Turenne—Sir Richard Steele—Zeno the Philoſopher—*Lord Bacon's mode of regulating Converſation.*

DUEL-

DUELLING. Page 84.

Eugenio—The Marquis de Renty—Sir Walter Raleigh—Turkiſh Sentiments on Duelling—Philip of Macedon's Decree againſt two Duelliſts—The Country Gentleman—Remarkable Challenge recorded by Cæſar—Viſcount de Turenne—Cæſar and Anthony—*Humorous Anecdote of General Guiſe.*

ON ENVY. Page 95.

Plutarch's Compariſon of envious Perſons—*Mutius—Dionyſius*—Tiberius Cæſar—Maximianus the Tyrant—Narſes—Alexander the Great—Richard the Firſt of England and Philip of France—*Ariſtides and the Peaſant.*

EMPLOYMENT OF TIME. Page 101.

Seneca—Veſpaſian—*The Younger Scipio*—Alfred the Great—Queen Elizabeth—*Gaſſendi*—Socrates—Seneca—Auguſtus Cæſar—The Gymnoſophiſts—*The Futility of certain Methods of employing Time beautifully delineated.*

FRIENDSHIP. Page 108.

Heroic Action of Hubert de St. Clare—Extraordinary Inſtance of Friendſhip recorded by M. Sedaine—Aretæus—David and Jonathan—Biſhop of Cloyne—The Flanders Soldier and the Prince of Monaco—Pſammenitus King of Egypt—Dean Swift—Scipio and Lælius—The late Prince of Wales and Mr. Glover—Marcus Varro and Calenus—Lucilius and Brutus—Damon and Pythias—Cardinal d'Amboiſe—King William and the Earl of Godolphin—

Lord Baltimore and his Schoolfellow—Lord Stanhope.

GAMING. Page 123.

The Man of Pleaſure—Mr. Locke—Lucius and Sapphira—The Female Gameſter—Colonel Daniel—*Lyſander and Aſpaſia.*

HUMANITY. Page 135.

The Senators of the Areopagus—Marcus Antoninus the Philoſopher—Alphonſus King of Naples—Auguſtus Cæſar—Julius Cæſar—King Alfred the Great and the Beggar—*Louis the Ninth of France—Henrietta Maria Queen of Charles the Firſt—Sir Philip Sydney—Richard Cromwell—King George the Second—Queen Caroline—The Duke de Montmorenci—Beau Naſh—The late King of Pruſſia.*

INDUSTRY. Page 147.

Horace—Menedemes and Aſclepiades—*Spinola*—*Monteſquieu*—Charles the Twelfth of Sweden—A Priſoner in the Baſtille—Sir William Temple—The Philoſopher's Reaſons why we ſhould love Labour—Demoſthenes the Orator—Varia Servilius—The Chineſe Merchant—The Gentleman and the Farmer—*Lope de Vega*—*Gaſſendi*—*Queen Mary*—*Dr. Johnſon.*

INGRATITUDE. Page 159.

Popilius Lena—Alexander the Great—Philip King of Macedon—Keeble Lord Mayor of London in 1511—Beliſarius—Topal Oſman

the generous Turk and Vincent Arnaud—*The Engliſh Soldier.*

IMPURITY. Page 170.

Auguſtus Cæſar and Athenodorus the Philoſopher—The Italian Nobleman—Joſeph in Egypt—Chevalier Bayard—Singular Example recorded in the Guardian.

INTEMPERANCE. Page 179.

Chremes and Eſculapius—Lewis Cornaro—Diogenes — Solomon — Mr. Prior — Charles the Twelfth of Sweden—*Sully.*

JUSTICE. Page 192.

Mahomet Emperor of the Turks—Diocles—Judge Hales — Sir Thomas More — Oliver Cromwell and the Quaker—Zaleucus—*Alexander Severus—Themiſtocles and Ariſtides—Philip King of Macedon—Cambyſes King of Perſia—The Roman Soldier*—Rhynſault and Sapphira.

LYING. Page 206.

Auguſtus Cæſar — Epaminondas — Cato the Younger—The Athenian Philoſopher Zenocrates—The Galley Slave—*Lord Herbert—Petrarch—Lord Somers and the Pretended Poet—Homer — Ariſtotle — Appollonius—Sir Thomas Brown — Dr. Hawkeſworth — The Miſeries of Mendaculus.*

PASSION. Page 214.

Athenodorus — Socrates — Julius Cæſar—Cotys King of Thrace—Antigonus King of Syria—

The Farmer and his Dog—Field Marſhal Turenne — Alexander and Clytus — Herod of Judea — *Louis XII.* — *Catharine de Medicis*—*The Great Duke of Marlborough*—*The Rider not always wiſer than his Horſe.*

PLEASURE. Page 220.

Portrait of Pleaſure—The Choice of Hercules—Apicius—General Paoli—The Boy and the Butterfly.

PRIDE. Page 227.

Sethos King of Egypt—*Pharaoh Ophra*—*Alexander the Great*—*Menecrates the Phyſician*—*Empedocles the Philoſopher*—*Cyrus*—*Caligula*—*Domitian*—*Heliogabalus*—*Commodus*—*Diocleſian*—*Curius Dentatus*—*Pompey the Great*—*Poppæa Sabina, Wife of Nero*—*Xerxes*—*The Cham of Tartary*—*The Spaniſh Cobler*—*The Spaniſh Mendicant*—*John O'Neal*—*Pope Hildebrand*—*Xerxes*—*Attila King of the Huns*—*Cleopes King of Egypt*—*Crœſus and Solon*—*Alcibiades and Socrates.*

RELIGION. Page 236.

Protagoras the Sceptic—Mr. Boyle and Hobbes the Atheiſt—Cyrus—*Ageſilaus*—*Alexander the Great*—Guſtavus Adolphus of Sweden—St. John and the Robber—The Emperor Conſtantius—*Theodoric King of the Goths*—Dr. Boerhaave—The Emperor Charles the Fifth—Mr. Locke—Mr. Addiſon—Louis the Fourteenth of France—Cardinal Wolſey—Voltaire—*Lord Peterborough* — *Sir William Waller* — *Edmond Waller and the Duke of Buckingham.*

RIDI-

RIDICULE. Page 249.

He who thinks he ſhall die like a dog deſerves to live like one—The Lord Chancellor Clarendon—The Earl of Cheſterfield and Voltaire—*Sully at the Court of Louis the Thirteenth—The Ducheſs of Burgundy and Louis the Fourteenth—Sir Iſaac Newton and the Pert Youth.*

REVENGE. Page 256.

The Emperor Frederic—The Slave and his Maſter—The Italian's Revenge—The Adulterer—Cicero—Villiers Duke of Buckingham—Tamas Schaw the Perſian Sovereign—The Sacrifice of Gualbertes—The General and the Soldier—Pericles—Amilcar—Aliverdi the Perſian General—*Demetrius Poliorcetes—Louis the Twelfth of France.*

VIRTUE. Page 267.

Cato the Elder—*Pædaretus of Lacedæmon—The Spartan Mother—Mutius and Porſena—Pomponius and Mithridates—The Chineſe Patriot—The Chineſe Mother—Godiva Ducheſs of Mercia—Infant Heroiſm*—Julius Druſus—Valerianus—*The Modeſty of Plato—The Young Philoſopher—Phocion—Codrus King of Athens devotes his Life to ſave his Country—The heroic Patriotiſm of Curtius—Cimon the Athenian General—Æneas and Anchiſes—Manlius the Roman Dictator—Antigonus—Herod*—Amanda—Emperor of China—*The Impriſoned Merchant—The Contented*

tented Cottager—Louis the Twelfth of France—The Duke of Montauſier—Judge Jeffries— King Lemuel—Joſeph in Egypt—*Lady Fanſhawe's Inſtructions to her Son*—The Power of Virtue beautifully exemplified in the Book of Job.

5 DEC

BEAUTIES OF HISTORY.

YOUTHFUL EXCESS.

SENTIMENTS.

And not many days after, the younger ſon gathered all together, and took his journey into a far country, and there waſted his ſubſtance with riotous living.

THE parable of the prodigal is no leſs beautiful and pathetic, than it is inſtructive and conſolatory. It ſets before us, in the moſt ſtriking view, the progreſs and the fatal conſequence of vice, on one hand; and, on the other, the paternal readineſs of our Almighty Father to receive the returning penitent to pardon and mercy. It is peculiarly inſtructive to youth; and would become very inſtrumental to preſerve them from the pernicious allurements of ſin and folly, if they would ſeriouſly reflect upon it; if they would contemplate, in the example of the prodigal before them, the nature and the effects of thoſe vices which brought him to extreme diſ-

treſs, and which will ever bring to diſtreſs all thoſe who indulge them. And as there can be no queſtion that the indulgence of theſe vices tends to miſery, ſorrow, and ruin, more or leſs conformable to that of the young man's in the parable; ſo can there, on the other hand, be no doubt but the avoiding of theſe vices, and the cultivation of the contrary virtues, will, by the grace of God, produce preſent peace and future happineſs.

EXAMPLES.

A DISSIPATED young fellow ſeeing an aged hermit go by him barefoot, "Father," ſaid he, "you are in a very miſerable condition if there is not another world." "True, ſon," replied the hermit, "but what is thy condition if there is."

CRESIPPUS the ſon of Chabrias, a noble Athenian, was ſo profuſely expenſive, that after he had laviſhly conſumed all his goods and other eſtates, he put to ſale even the very ſtones of his father's tomb, in the building whereof the Athenians had expended a thouſand drachmas.

GEORGE NEVILLE, brother to the great Earl of Warwick, at his inſtallment into the archbiſhoprick of York, made a prodigious feaſt to all the nobility, moſt of the principal clergy, and many of the great commoners; the catalogue of which alone, as given by different writers, is ſufficient to excite ſatiety and diſguſt. To prepare and attend this feaſt, there were one thouſand ſervitors, ſixty-two cooks, and five hundred and fifteen menial apparitors in the kitchen.—But, ſeven years after, fortune ſhifted the ſcene; for the king, ſeizing on all his eſtate, ſent him priſoner to Calais, where he was kept bound in the moſt extreme poverty; juſtice thus puniſhing his former prodigality.

WHEN

WHEN Cyrus had received an account that the Lydians had revolted from him, he told Crœſus, with a good deal of emotion, that he had almoſt determined to make them all ſlaves. Crœſus intreated him to pardon them; "But," added he, "that they may no more rebel, or be troubleſome to you, command them to lay aſide their arms, and to wear long veſts and buſkins (that is, to vie with each other in the luxurious elegance and richneſs of their dreſs); order them to ſing and play upon the harp; let them drink and debauch with impunity; and you will ſoon ſee their ſpirits broken, and themſelves changed from men to women, ſo that they will no more rebel, or give you any uneaſineſs." The event effectually anſwered the intention.

HOW wretched is the condition of Aſotus! A little garret, with bare walls, is his ſole apartment, and of this, a flock bed, covered with rags, takes up two thirds. Cold, nakedneſs, and ſhame, compel him to lie on that bed till the day is far ſpent. At night, a lamp ſuited to the place, a true ſepulchral lamp, rather adds horror, than diffuſes light. By the feeble glimmering of this languid flame, he eats a dry cruſt of brown bread, his whole repaſt! Yet, poor as it is, he is not ſure that he ſhall be able to renew even this to-morrow; for he cannot dig, and to beg he is aſhamed! What now is become of his countleſs treaſure, his immenſe revenues, which appeared ſufficient to maintain a province?—As well may it be aſked what becomes of water poured into a ſieve, or of wax thrown into a furnace. Luxurious entertainments, gaming, women, uſurers, and his ſteward, were the bottomleſs gulphs which ſwallowed up his opulence. But, is there not one among all his friends who knows him in his adverſity, and ſtretches out the hand of

bounty for his relief? Is there not one among all his friends? Alas! had he ever a friend? If he had, he would have him ſtill; for, whatever may have been ſaid, "Adverſity never baniſhed a friend:" it only diſperſes thoſe who unjuſtly arrogate the name; and, if adverſity be productive of any good (which cannot be denied), this is one of its principal advantages; for the loſs of a falſe friend is a real gain. If Aſotus has any cauſe of complaint, it is only of the want of wiſdom, and of never having had a friend that was ſincere.

THE above fancy-portrait is by no means deſtitute of originals in real life. We have a remarkable inſtance in George Villiers, created by James I. Earl, Marquis, and afterwards Duke of Buckingham, and inveſted with many high and lucrative offices. He is deſcribed to have been a gay, capricious nobleman, of ſome wit, and great vivacity: the miniſter of riot, and counſellor of infamous practices; the ſlave of intemperance; a pretended atheiſt, without honour or principle, œconomy or diſcretion; and who, after various mal-proceedings and viciſſitudes of fortune, after a juſtly merited diſgrace from the very court which foſtered him, and an impriſonment in the Tower for ſome time; at laſt, in the reign of Charles II. deſerted by all his friends, and deſpiſed by all the world, died in the greateſt want and obſcurity. Mr. Pope has ſo beautifully painted theſe circumſtances in his epiſtle "On the Uſe of Riches," that we preſume they will not be thought ill applied in furtherance of our general plan.

"*In the worſt inn's worſt room, with mat half hung,*
The floors of plaſter, and the walls of dung;
On once a flock-bed, but repair'd with ſtraw,
With tape-ty'd curtains, never meant to draw;

The

The George and Garter dangling from that bed,
Where tawdry yellow ſtrove with dirty red;
Great Villiers lies: Alas! how chang'd from him,
That life of pleaſure and that ſoul of whim!
Gallant and gay, in Cliffden's proud alcove,
The bower of wanton Shrewſbury and Love;
Or, juſt as gay at council, in a ring
Of mimic ſtateſmen, and their merry king.
No wit to flatter left of all his ſtore!
No fool to laugh at, which he valued more!
There, victor of his health, of fortune, friends,
And fame, this Lord of uſeleſs thouſands ends."

HENRY the Fifth, King of England, while Prince of Wales, by his looſe and diſſolute conduct, daily gave his father great cauſe of pain and anxiety. His court was the common receptacle of libertines, debauchees, buffoons, paraſites, and all that ſpecies of vermin, which are at once the diſgrace and ruin of young princes. The wild and riotous exploits of the Prince and his companions were the general topics of converſation, and furniſhed matter of equal aſtoniſhment and deteſtation. This ſad degeneracy in the heir of his crown was not more diſagreeable to the King himſelf, who loved him with the moſt tender affection, than it was alarming to the nation in general, who trembled at the proſpect of being one day governed by a Prince of his flagitious character. But their fears, to the univerſal admiration of all, were happily removed; for no ſooner had the young King aſſumed the reins of government, than he ſhewed himſelf to be extremely worthy of the high ſtation to which he was advanced. He called together the diſſolute companions of his youth, acquainted them with his in-

tended reformation, adviſed them to imitate his good example, and, after having forbidden them to appear in his preſence again if they continued in their former courſes, he diſmiſſed them with liberal preſents. He next choſe a new council, compoſed of the wiſeſt and the beſt men in the kingdom; he reformed the courts of law, by diſcarding ignorant and corrupt judges, and ſupplying their places with perſons of courage, knowledge, and integrity. Even the chief juſtice, Gaſcoign, who had committed young Henry to priſon for a former miſdemeanor, and who on that account trembled to approach the royal preſence, was received with the utmoſt cordiality and friendſhip; and, inſtead of being reproved for his paſt conduct, was warmly exhorted to perſevere in the ſame ſtrict and impartial execution of the laws. In a word, he ſeemed determined to become a new man, and to bury all his juvenile exceſſes in utter oblivion, to prove himſelf the common father and benefactor of all his ſubjects. Even before his royal predeceſſor's death, he appears to have been ſenſible of the folly and impropriety of his conduct, and reſolutely bent to reform; for his father, being naturally of a jealous and ſuſpicious diſpoſition, liſtened at times to the ſuggeſtions of ſome of his courtiers, who meanly inſinuated, that his ſon had ſome evil deſign upon his crown and authority. Theſe inſinuations filled him with the moſt anxious fears and apprehenſions, and he might perhaps have had recourſe to very diſagreeable expedients, to prevent the imaginary danger, had not his ſuſpicions been timely removed by the prudent and exemplary conduct of the young Prince; for, no ſooner was he informed of his father's jealouſy, than he repaired to court, and throwing himſelf with all humility and much emotion

tion on his knees, accoſted the King in theſe memorable words. "I underſtand, my liege, that you ſuſpect me of entertaining deſigns againſt your crown and perſon. I own I have been guilty of many exceſſes, which have juſtly expoſed me to your diſpleaſure; but I take Heaven to witneſs, that I never harboured a ſingle thought inconſiſtent with that duty and veneration which I owe to your Majeſty. Thoſe who charge me with ſuch criminal intentions only want to diſturb the tranquillity of your reign, and baſely to alienate your affections from your ſon and ſucceſſor. I have therefore taken the liberty to come into your preſence, and humbly beg you will cauſe my conduct to be examined with as much rigour and ſtrictneſs as that of the meaneſt of your ſubjects; and if I be found guilty I will cheerfully ſubmit to any puniſhment you ſhall think fit to inflict." The King was ſo ſatisfied with this prudent and ingenuous addreſs, that he embraced him with great tenderneſs, acknowledging that his ſuſpicions were entirely removed, and that for the future he would never entertain a thought to the prejudice of his loyalty and honour.

POLEMO, an Athenian youth, was of ſo wretched and depraved a caſt, that he not only delighted in vice, but gloried in the infamy of it. Returning from a debauch one morning after ſun-riſe, and ſeeing the gate of Xenocrates the philoſopher open, filled with wine as he was, beſmeared with ointments, a garland on his head, and clad in a looſe and tranſparent robe, he entered the ſchool, which at that early hour was thronged with a number of grave and learned men; and, not content with ſo indecent an entrance, he ſat down among them, on purpoſe to affront their eloquence and ſobriety, and oppoſe their prudent precepts by his drunken follies.

His coming had occaſioned all who were preſent to be angry, only Xenocrates himſelf was unmoved; and retaining the ſame gravity of countenance, and diſmiſſing his preſent theme of diſcourſe, he began a diſquiſition on modeſty and temperance, which he repreſented in ſuch lively colours before the young libertine, that Polemo, being much affected, firſt laid aſide the crown from his head, then drew his arm within his cloak, changed the feſtival merriment that appeared in his face to ſerioufneſs and anxiety, and at laſt, through the whole courſe of his life, caſt off all his luxury and intemperance. Thus, by a ſingle judicious and well adapted oration, the young man received ſo complete a cure, that, from being one of the moſt licentious of his time, he became one of the greateſt philoſophers and beſt men in Athens. (*See the* FRONTISPIECE.)

FILIAL

FILIAL LOVE.

SENTIMENTS.

" *He that curſeth his father or his mother, ſhall ſurely be put to death!*" *In agreement wherewith, the wiſe man remarks,* "*The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pluck it out, and the young eagles ſhall eat it!*"

THE ancient Romans, as well as ſome other people, gave parents the abſolute right of life and death over their children: and the Chineſe, at preſent, are remarkable for the reverence they exact from children to their parents. Their puniſhment of parricide, if ſuch a thing ever happens, is the moſt exemplary and ſevere: the criminal in this caſe is cutinto ten thouſand pieces, which are afterwards burned; his houſes and lands are deſtroyed, and even the houſes that ſtood near them: "to remain as monuments of ſo deteſted a crime; or, rather, that all remembrance of ſo abominable a villainy may be effaced from the earth!"

Let their commands be ever ſacred in your ears, and implicitly obeyed, where they do not contradict the commands of God: pretend not to be wiſer than they who have had ſo much more experience than yourſelves; and deſpiſe them not, if haply you

ſhould be ſo bleſt as to have gained a degree of knowledge or of fortune ſuperior to them. Let your carriage towards them be always reſpectful, reverent, and ſubmiſſive; let your words be always affectionate and humble; and eſpecially beware of pert and ill ſeeming replies; of angry, diſcontented, and peeviſh looks. Never imagine, if they thwart your wills, or oppoſe your inclinations, that this ariſeth from any thing but love to you: ſolicitous as they have ever been for your welfare, always conſider the ſame tender ſolicitude as exerting itſelf, even in caſes moſt oppoſite to your deſires; and let the remembrance of what they have done and ſuffered for you ever preſerve you from acts of diſobedience, and from paining thoſe good hearts, which have already felt ſo much for you, their children.

Doubtleſs you have all too much ingenuouſneſs of temper to think of repaying the fears and bleeding anxieties they have experienced for your welfare by deeds of unkindneſs, which will pierce them to the ſoul; which will perhaps break the ſtrings of a heart of which you, and you only, have long had the ſole poſſeſſion!—No, my young friends; ſo far from this, you will think it the greateſt happineſs of your lives to follow your bleſſed Saviour's example, and to ſhew the moſt tender concern for your parents; particularly if, like his, yours ſhould happen to be a widowed parent; a mother deprived of her chief happineſs and ſtay, by the loſs of a huſband; for which nothing can compenſate but the dutiful and affectionate behaviour of her children; who are bound, in that caſe, to manifeſt double kindneſs, and to alleviate, by all the tenderneſs and affection imaginable, the many difficulties and ſorrows of widowhood.

EXAMPLES.

A BEAUTIFUL illuſtration of this virtue will be found in the ſcriptural ſtory of Naomi and Ruth, in the firſt chapter of Ruth, which is particularly recommended to the young reader's attention.

"And Naomi ſaid unto her two daughters-in law, "go, return each to her mother's houſe: the Lord "deal kindly with you, as ye have dealt with the "dead, and with me. The Lord grant you that ye "may find reſt, each of you in the houſe of her "huſband. Then ſhe kiſſed them; and they lifted "up their voice and wept. And Orpah kiſſed her "mother-in-law; but Ruth clave unto her. And ſhe "ſaid, behold, thy ſiſter-in-law is gone back unto "her people, and unto her gods: return thou after "thy ſiſter-in-law. And Ruth ſaid, Intreat me not "to leave thee, or to return from following after "thee: for whither thou goeſt, I will go; and where "thou lodgeſt, I will lodge: thy people ſhall be my "people, and thy God my God. Where thou "dieſt, will I die, and there will I be buried: the "Lord do ſo to me, and more alſo, if aught but "death part thee and me. When ſhe ſaw that ſhe "was ſteadfaſtly minded to go with her, then ſhe "left ſpeaking unto her, &c."

CYRUS King of Perſia, having conquered Crœſus king of Lydia in battle, the latter fled into Sardis; but Cyrus, following, took the city by ſtorm, and a ſoldier running after Crœſus with a ſword, young Crœſus his ſon, who had been born dumb, and had ſo continued to that hour, from the mere impulſe of natural affection, ſeeing his father in ſuch imminent danger, ſuddenly cried out, "O man kill not Crœſus," and continued to enjoy the faculty of ſpeech all the reſt of his life.

MILTIADES, a famous Athenian commander, died in priſon, where he had been caſt for debt. His ſon Cimon, to redeem his father's body for burial, voluntarily ſubmitted himſelf a priſoner in his room, where he was kept in chains till the debt was paid.

OLYMPIAS, the mother of Alexander the great, was very moroſe and ſevere towards him: yet when Antipater, Alexander's deputy in Europe, wrote letters of great complaint againſt her to Alexander the latter ſent the following anſwer: "Knoweſt thou not, that one little tear of my mother's will blot out a thouſand of thy letters of complaint."

AS ſome Chriſtian captives at Algiers, who had been ranſomed, were going to be diſcharged, the cruizers brought in a Swediſh veſſel, among the crew of which was the father of one of thoſe ranſomed captives. The ſon ſoon made himſelf known to the old man; but their mutual unhappineſs at meeting in ſuch a place may well be conceived. The young man however, conſidering that the ſlavery his father was about to undergo would inevitably put an end to his life, requeſted that he might be releaſed and himſelf detained in his room; which was immediately granted. But when the ſtory was told to the governor, he was ſo affected with it, that he cauſed the ſon likewiſe to be diſcharged, as the reward of his filial and exemplary tenderneſs.

ONE of the favourites of King Henry the Fifth, when Prince of Wales, having been indicted for ſome miſdemeanor, was condemned, notwithſtanding all the intereſt the Prince could make in his favour; the latter was ſo incenſed at the iſſue of the trial, as to ſtrike the judge on the bench. This magiſtrate, whoſe name was Sir William Gaſcoign, acted with a ſpirit becoming his character; he inſtantly

ſtantly ordered the Prince to be committed to priſon; and young Henry, by this time ſenſible of the inſult he had offered to the laws of his country, and to his royal father, whoſe perſon was repreſented by the judge, ſuffered himſelf to be quietly conducted to gaol by the officers of juſtice. The king (Henry the Fourth), who was an excellent judge of mankind, was no ſooner informed of this tranſaction, than he cried out in a tranſport of joy, "Happy is the king who has a magiſtrate poſſeſſed of courage to execute the laws! and ſtill more happy, in having a ſon who will ſubmit to ſuch chaſtiſement!"

BOLESLAUS the Fourth, King of Poland, had a picture of his father, which he carried about his neck, ſet in a plate of gold; and when he was going to ſay or do any thing of importance, he took this pleaſing monitor in his hand, and kiſſing it uſed to ſay, "My dear father, may I do nothing remiſsly or unworthy of thy name!"

AMONG the incredible number of perſons who were proſcribed under the ſecond triumvirate of Rome, were the celebrated orator Cicero, and his brother Quintus. When the news of the proſcription was brought to them, they endeavoured to make their eſcape to Brutus in Macedon. They travelled together for ſome time, mutually condoling their bad fortune: but as their departure had been very precipitate, and they were not furniſhed with money and other neceſſaries for the voyage, it was agreed that Cicero ſhould make what haſte he could to the ſea-ſide to ſecure their paſſage, and that Quintus ſhould return home to make more ample proviſion. But, as in moſt houſes there are as many informers as domeſtics, his return was immediately known, and the houſe in conſequence filled with ſoldiers and aſſaſſins. Quintus concealed himſelf

ſelf ſo effectually that the ſoldiers could not find him. Enraged at their diſappointment, they put his ſon to the torture, in order to make him diſcover the place of his father's concealment: but filial affection was proof in this young Roman againſt the moſt exquiſite torments. An involuntary ſigh, and ſometimes a deep groan, was all that could be extorted from the generous youth. His agonies were increaſed; but, with amazing fortitude, he ſtill perſiſted in his reſolution not to betray his father. Quintus was not far off; and it may better be imagined than it can be expreſſed, how the heart of a father muſt have been affected with the ſighs and groans of a ſon expiring in torture to ſave his life. He could bear it no longer: but, quitting the place of his concealment, he preſented himſelf to the aſſaſſins, beſeeching them with a flood of tears to put him to death, and diſmiſs the innocent child, whoſe generous behaviour the triumvirs themſelves, if informed of the fact, would judge worthy of the higheſt approbation and reward. The inhuman monſters, however, unmoved by the tears of the father or the ſon, anſwered that they both muſt die, the father becauſe he was proſcribed, and the ſon becauſe he had concealed his father. Upon this a new conteſt of tenderneſs aroſe, who ſhould die firſt; which, however, the aſſaſſins ſoon decided, by beheading them both at the ſame time.

THE emperor of China on certain days of the year pays a viſit to his mother, who is ſeated on a throne to receive him; and four times on his feet, and as often on his knees, he makes her a profound obeiſance, bowing his head even to the ground. The ſame cuſtom is alſo obſerved through the greateſt part of the empire; and if it appears that any one is negligent or deficient in his duty to his parents,

rents, he is liable to a complaint before the magiſtrates, who puniſh ſuch offenders with much ſeverity. This, however, is ſeldom the caſe, no people, in general, expreſſing more filial reſpect and duty than they.

SIR Thomas More ſeems to have emulated this beautiful example; for, being Lord Chancellor of England at the ſame time that his father was a Judge of the King's Bench, he would always, on his entering Weſtminſter Hall, go firſt to the King's Bench, and aſk his father's bleſſing, before he went to ſit in the Court of Chancery, as if to ſecure ſucceſs in the great deciſions of his high and important office.

DURING an eruption of Mount Ætna, many years ſince, the danger it occaſioned to the inhabitants of the adjacent country became very imminent, and the flames flying about, they were obliged to retire to a greater diſtance. Amidſt the hurry and confuſion of ſuch a ſcene (every one flying and carrying away whatever they deemed moſt precious) two ſons, the one named Anapias, the other Amphinomus, in the height of their ſolicitude for the preſervation of their wealth and goods, recollected their father and mother, who, being both very old, were unable to ſave themſelves by flight. Filial tenderneſs ſet aſide every other conſideration; and, "Where (cried the generous youths) ſhall we find a more precious treaſure than thoſe who begat and gave us being?" This ſaid, the one took up his father on his ſhoulders, the other his mother, and ſo made their way through the ſurrounding ſmoke and flames. The fact ſtruck all beholders with the higheſt admiration; and they and their poſterity ever after called the path they took in their retreat, "The field of the Pious," in memory of this pleaſing accident.

A WOMAN

A WOMAN of diſtinction in Rome had been condemned to a capital puniſhment. The prætor accordingly delivered her up to the triumvir, who cauſed her to be carried to priſon, in order to be put to death. The gaoler, who had orders to execute her, was moved with compaſſion, and could not reſolve to kill her: he determined therefore to let her die of hunger; beſides which, he ſuffered her daughter to ſee her in priſon, taking care, however, to have her diligently examined, leſt ſhe might bring her ſuſtenance. As this continued many days, he was ſurpriſed that the priſoner lived ſo long without eating: and ſuſpecting the daughter he watched her, and diſcovered that (like the famous Xantippe, daughter of Cymon) ſhe nouriſhed her parent with the milk of her own breaſts. Amazed at ſo pious, and at the ſame time ſo ingenious a device, he ventured to tell the fact to the triumvir, and the triumvir mentioned it to the prætor, who thought the circumſtance worthy of being related in the aſſembly of the people. The criminal was pardoned; a decree paſſed, that the mother and daughter ſhould be ſubſiſted for the reſidue of their lives at the expence of the public; and, to crown the whole, that a temple, "Sacred to Piety," ſhould be erected near the priſon.

EPAMINONDAS, the Theban general, being aſked what was the moſt pleaſing event that had happened to him in his whole life, cheerfully anſwered, "It was, that he had obtained his glorious victory over the Leuctrians at a time when his father and mother were both living to enjoy the news."

WHILE Octavius was at Samos, after the famous battle of Actium, which made him maſter of the univerſe, he held a council in order to examine the priſoners who had been engaged in Anthony's party.

party. Among the reſt was brought before him Metellus, oppreſſed with years and infirmities, diſfigured by a long beard and diſhevelled hair, but eſpecially by his cloaths, which, through his ill fortune, were become very ragged. The ſon of this Metellus ſat as one of the judges, and at firſt could not eaſily diſcriminate his father through his deplorable appearance; at length however, after viewing him narrowly, having recollected his features, inſtead of being aſhamed to own him, he ran to embrace the old man, and cried bitterly. Then returning toward the tribunal, "Cæſar (ſaid he) my father has been your enemy, I your officer; he deſerves to be puniſhed, and I to be rewarded. The favour I deſire of you is, either to ſave him on my account, or to order me to be put to death with him." All the judges were touched with commiſeration at this affecting ſcene, and Octavius himſelf, relenting, granted to old Metellus his life and liberty.

DARIUS invaded Scythia with all the forces of his empire: the Scythians retired by little and little, till they came at length to the uttermoſt deſerts of Aſia. Here Darius ſent his ambaſſador to them, to demand where it was that they propoſed to conclude their retreat, and when they intended to begin fighting. They returned him for anſwer, with the ſpirit ſo peculiar to that nation, "That they had no cities, nor cultivated fields, for the defence of which they ſhould give him battle: but when he was come to the place of their fathers' ſepulchral monuments, he ſhould then underſtand in what manner the Scythians uſed to fight:" So great a reverence had even that barbarous nation for the aſhes of their anceſtors!

THE emperor Decimus, intending and deſiring

to

to place the crown on the head of Decius his ſon, the young prince refuſed it in the moſt ſtrenuous manner, ſaying, "I am afraid leſt, being made an emperor, I ſhould forget that I am a ſon. I had rather be no emperor, and a dutiful ſon, than an emperor, and ſuch a ſon as hath forſaken his due obedience. Let then my father bear the rule; and let this only be my empire—to obey with all humility, and to fulfil whatſoever he ſhall command me." Thus the ſolemnity was waved, and the young man was not crowned; unleſs it be thought that this ſignal piety towards an indulgent parent was a more glorious diadem to the ſon than that which conſiſted merely of gold and jewels.

LAMPROCLES, the eldeſt ſon of Socrates, fell into a violent paſſion with his mother. Socrates was a witneſs to this ſhameful miſbehaviour, and attempted the correction of it in the following gentle and rational manner. "Come hither, ſon," ſaid he, "have you never heard of men who "are called ungrateful?" "Yes, frequently," anſwered the youth. "And what is ingratitude," demanded Socrates? "It is to receive a kindneſs," ſaid Lamprocles, "without making a proper return, "when there is a favourable opportunity." "Ingra-"titude is a ſpecies of injuſtice, therefore," ſaid Socrates. "I ſhould think ſo," anſwered Lamprocles. "If then," purſued Socrates, "ingratitude "be injuſtice, does it not follow, that the degree "of it muſt be proportionate to the magnitude of "the favours which have been received?" Lamprocles admitted the inference; and Socrates thus purſued the interrogations. "Can there ſubſiſt "higher obligations than thoſe, which children owe "to their parents; from whom life is derived and "ſupported, and by whoſe good offices, it is rendered

"honourable,

"honourable, uſeful, and happy?" "I acknowledge "the truth of what you ſay," replied Lamprocles; "but who could ſuffer without reſentment the ill "humours of ſuch a mother as I have?" "What "ſtrange thing has ſhe done to you?" ſaid Socrates. "She has a tongue," replied Lamprocles, "that "no mortal can bear." "How much more," ſaid Socrates, "has ſhe endured from your wrangling, "fretfulneſs, and inceſſant cries in the period of in-"fancy? What anxiety has ſhe ſuffered from the "levities, capriciouſneſs, and follies of your child-"hood and youth? What affliction has ſhe felt, "what toil and watching has ſhe ſuſtained in your "illneſſes?"

FRATERNAL LOVE.

SENTIMENTS.

Behold how comely a thing it is for brethren to dwell together in unity!

WHAT inexpreſſible delight, when brothers and ſiſters of one family live together in all the harmony of friendſhip and good eſteem, mutually delighted and charmed with each other's preſence and ſociety! Peace dwells in their boſom, and tranſport beats at their heart. They know how to alleviate each other's troubles and difficulties; they know how to impart and double each other's felicity and pleaſure. And if perchance their aged parents live, who have formed them thus to love, whoſe early care provided for them this high feaſt of the moſt delicate ſenſations, what encreaſing raptures do they feel from bleſſing thoſe parents with this fruit of their care! O ye happy parents! if I could envy any beings upon earth, it were you, who ſee your youth renewed in good and worthy children flouriſhing around you; who ſee thoſe children amply crowning your days and nights of paſt ſolicitude, not only with the moſt reverential reſpect to yourſelves, but with what you wiſh ſtill more if poſſible, with the firmeſt and moſt reſpectful love to each other; who ſee thoſe children, with all the kindneſs of that love you ſought to inſpire, like olive-branches, verdant

verdant around you, bleſſed in you, bleſſed in each other, bleſſed in themſelves; the providence of God ſmiling upon them; ſucceſs and honour attending their ſteps.

EXAMPLES.

THE ſcriptural examples of Joſeph and his brethren we think it neceſſary to point out in Geneſis, chap. 43, 44, 45, 46, and 47, and to remark that this hiſtory is not exceeded in intereſting paſſages, by any other ſacred or profane.

"A FAMINE continuing ſore in the land, Jacob "ſaid unto his ſons, Go again, and buy us food; and "if it muſt be ſo, now take alſo your brother Ben-"jamin, and ariſe and go unto the man. And they "brought preſents unto Joſeph, and bowed them-"ſelves to him to the earth. And he aſked them of "their welfare; and ſaid, Is your father well? Is he "alive? And he lifted up his eyes, and ſaw Benjamin "his brother; and his bowels did yearn towards his "brother; and he ſought where to weep, and he "entered his chamber and wept there: And he "waſhed his face, and went out, and refrained him-"ſelf. Then he commanded the ſteward of his "houſe, ſaying, Fill the men's ſacks with food, as "much as they can carry; and put my cup, the "ſilver cup, into the ſack of Benjamin the youngeſt. "And the ſteward did according to the word that "Joſeph had ſpoken. As ſoon as the morning "was light, the men were ſent away, they and "their aſſes. But Joſeph commanded his ſteward "to follow them, and to ſearch their ſacks, and to "bring them back. And when Judah and his "brethren were returned into the city, Joſeph ſaid "unto them, What deed is this that ye have done? "The man, in whoſe hands the cup is found, ſhall "be

"be my ſervant; and as for you, get you in peace
"unto your father. But they ſaid, Our father will
"ſurely die, if he ſeeth that the lad is not with us;
"and we ſhall bring down the grey hairs of thy ſer-
"vant, our father, with ſorrow to the grave. Then
"Joſeph could not refrain himſelf before all them
"that ſtood by him; and he cried, Cauſe every man
"to go out from me; and there ſtood no man with
"him, whilſt Joſeph made himſelf known unto his
"brethren. And he wept aloud, and ſaid unto his
"brethren, I am Joſeph; doth my father yet live?
"And his brethren could not anſwer him, for they
"were troubled at his preſence. And Joſeph ſaid
"unto his brethren, Come near to me I pray you;
"and they came near: And he ſaid, I am Joſeph
"your brother, whom ye ſold into Egypt. Now
"therefore be not grieved, nor angry with your-
"ſelves, that ye ſold me hither; for God did ſend
"me before you to ſave your lives by a great deli-
"verance. Haſte you and go up to my father; and
"ſay unto him, Thus ſaith thy ſon Joſeph, God hath
"made me lord over all Egypt; come down unto
"me, tarry not. And thou ſhalt dwell in the land
"of Goſhan; and thou ſhalt be near unto me, thou,
"and thy children, and thy children's children,
"and thy flocks, and thy herds, and all that thou
"haſt: And there will I nouriſh thee, for yet there
"are five years of famine, leſt thou, and thy houſe-
"hold, and all that thou haſt, come to poverty. And
"behold your eyes ſee, and the eyes of my brother
"Benjamin, that it is my mouth which ſpeaketh
"unto you. And you ſhall tell my father of all my
"glory in Egypt, and all that you have ſeen; and
"ye ſhall haſte, and bring down my father hi-
"ther.

"And he fell upon his brother Benjamin's neck,

"and

"and wept; and Benjamin wept upon his neck,
"Moreover, he kiſſed all his brethren, and wept up-
"on them; and after that, his brethren talked with
"him. And Joſeph made ready his chariot, and
"went up to meet Iſrael, his father, to Goſhen;
"and preſenting himſelf unto him, he fell on his
"neck, and wept on his neck for ſome time. And
"Joſeph placed his father, and his brethren; and
"gave them a poſſeſſion in the land of Egypt, in
"the beſt of the land."

CATO, when but a boy, being aſked whom he loved beſt, anſwered "My brother Cæpes;" and ſo often as the ſame queſtion was aſked, the ſame reply was given: in proof of his affection, when he grew to manhood, he never went to ſupper (ſays Plutarch) nor out of his houſe to the market-place, nor into the fields without him; and when Cæpes died, Cato mourned exceedingly, and erected a tomb of Thracian marble to his memory, which coſt him eight talents.

SCYLURUS the Scythian, having fourſcore ſons, deſired nothing ſo much as to bring them up in the love of each other: and, to ſhew them how invincible ſuch a concord would render them, as he lay on his death-bed he called them around him, and giving to each of them a bundle of javelins, bade them try if they could break the bundles. The young men having attempted, and declaring it impracticable, Scylurus untied the bundles in their preſence, broke the javelins one by one with the greateſt eaſe, and from thence took occaſion thus to addreſs his children, "Behold, my ſons, your ſtrength while linked together in the bonds of amity; on the contrary, how weak, and what an eaſy prey you muſt be, when ſeparated in your intereſts by diſcord and ſedition!"

AS

AS one of the water-bearers at the fountain of the Fauxbourgs St Germain in Paris was at at his uſual labours in Auguſt 1766, he was taken away by a gentleman in a ſplendid coach, who proved to be his own brother, and who, at the age of three years, had been carried to India, where he made a conſiderable fortune. On his return to France he had made enquiry reſpecting his family; and hearing that he had only one brother alive, and that he was in this humble condition of a water-bearer, he ſought him out, embraced him with great affection, and brought him to his houſe, where he gave him bills for upwards of a thouſand crowns per annum.

THE learned and pious Biſhop Hall tells us, in his "Specialities," that inſtead of being ſent to the univerſity when a boy, he was very near being placed for education under a private tutor at Leiceſter: but his eldeſt brother having occaſion to go to Cambridge about this time, and waiting upon a fellow of Emanuel College, the latter, on hearing of the diverſion of old Mr. Hall's former purpoſes from the univerſity, importunately diſſuaded him from that new courſe, profeſſing to pity the loſs of ſuch good hopes. The elder brother, moved with theſe words, on his return home fell upon his knees to his father, and beſought him to alter ſo prejudicial a reſolution, and not ſuffer the young man's hopes to be drowned in a ſhallow country channel, but revive his firſt intentions for Cambridge; adding, in the zeal of his affection, that if the chargeableneſs of that courſe were the hindrance, he ſhould be rather pleaſed to ſell part of that land which, in the order of nature, he was to inherit, than to abridge his brother of ſo happy a means to perfect his education. This very uncommon and amiable inſtance of generoſity had its due effect;

and the world ſufficiently knows the ſucceſs and bleſſing which attended it, through the excellent labours of this eloquent and devout prelate.

THE father of that eminent lawyer Mr. Serjeant Glanvill had a good eſtate, which he intended to ſettle on his eldeſt ſon; but he proving a vicious young man, and there being no hopes of his recovery, he devolved it upon the Serjeant, who was his ſecond ſon. Upon the father's death, the eldeſt, finding that what he had before conſidered as the mere threatenings of an angry old man, were now but too certain, became melancholy, which by degrees wrought in him ſo great a change, that what his father could not prevail in while he lived was now effected by the ſeverity of his laſt will. His brother, obſerving this, invited him, together with many of his friends, to a feaſt; where, after other diſhes had been ſerved up, he ordered one, which was covered, to be ſet before his brother, and deſired him to uncover it; upon his doing which, the company, no leſs than himſelf, were ſurpriſed to find it full of writings: and ſtill more, when the Serjeant told them, "that he was now doing what he was ſure his father would have done had he lived to ſee the happy change which now they all ſaw in his brother; and therefore he freely reſtored to him the whole eſtate."

IN the year 1585, the Portugueſe carracks ſailed from Liſbon to Goa, a very rich and flouriſhing colony of that nation in the Eaſt Indies. On board of one of theſe veſſels were no leſs than 1200 ſouls, mariners, paſſengers, prieſts, and friars. The beginning of the voyage was proſperous; but not many days after, through the perverſeneſs of the pilot, the ſhip ſtruck on a rock, and inſtant death began to ſtare them in the face. In this diſtreſs

the captain ordered the pinnace to be launched; into which having toſſed a ſmall quantity of biſcuit and ſome boxes of marmalade, he jumped in himſelf, with nineteen others, who, with their ſwords, prevented the coming of any more, leſt the boat ſhould ſink. Thus ſcantily equipped, they put off into the great Indian Ocean, without a compaſs to ſteer by, or any freſh water but what might happen to fall from the heavens, whoſe mercy alone could deliver them. At the end of four or five days the captain died with ſickneſs; and they were obliged, to prevent confuſion, to elect one of their company to command them. This perſon propoſed to them to draw lots, and caſt every fourth man over-board, their ſmall ſtock of proviſion being now ſo far ſpent as not to be ſufficient, at very ſhort allowance, to ſuſtain life above three days longer. To this they agreed; ſo that there were four to die out of their unhappy number, the captain, a friar, and a carpenter, being exempted by general conſent. The lots being caſt, three of the firſt ſubmitted to their fate, after they had confeſſed and received abſolution. The fourth victim was a Portugueſe gentleman that had a younger brother in the boat; who, ſeeing him about to be thrown overboard, moſt tenderly embraced him, and with tears beſought him to let him die in his room; enforcing his arguments by telling him, "that he was a married man, and had a wife and children at Goa, beſides the care of three ſiſters, who abſolutely depended upon him for ſupport; whereas himſelf was ſingle, and his life of no great importance:" he therefore conjured him to ſuffer him to ſupply his place, aſſuring him that he had rather die for him than live without him. The elder brother, aſtoniſhed, and melting with his generoſity, replied, "that, ſince the divine Providence

Providence had appointed him to ſuffer, it would be wicked and unjuſt to permit any other to die for him, but eſpecially a brother to whom he was ſo infinitely obliged." The younger, however, perſiſting in his refuſal, would take no denial, but throwing himſelf on his knees, held his brother ſo faſt that the company could not diſengage him. Thus they diſputed a while; the elder bidding him be a father to his children, and recommending his wife and ſiſters to his protection; but all he could ſay could not make the younger deſiſt. This was a ſcene of tenderneſs that muſt fill every humane breaſt with pity. At laſt the conſtancy of the elder brother yielded to the piety of the other, and ſuffered the gallant youth to ſupply his ſtead; who, being caſt into the ſea and a good ſwimmer, ſoon got to the ſtern of the pinnace, and laid hold of the rudder with his right hand. This being perceived by one of the ſailors, he cut off the hand with his ſword; the youth, dropping into the ſea, preſently aroſe again, and regained his hold with his left hand, which received the ſame fate by a ſecond blow. Thus diſmembered of both hands, he made a ſhift, notwithſtanding, to keep himſelf above water with his feet, and two ſtumps, which he held bleeding upwards. This moving ſpectacle ſo excited the pity of the whole company, that they cried out, "He is but one man; let us endeavour to ſave him!" Accordingly he was taken into the boat, where he had his hands bound up as well as the place and circumſtances would admit. They then continued rowing all night; and the next morning, when the ſun aroſe (as if Heaven would reward the gallantry and piety of this young man), they deſcried land, which proved to be the mountains of Mozambique in Africa, not far from a Portugueſe colony: thither

they all ſafe arrived, where they remained till the next ſhip from Liſbon paſſed by, and carried them to Goa. At that city Linſchoten, a writer of good credit, aſſures us he himſelf ſaw them land, ſupped with the two brothers that very night, and had the ſtory from their own mouths.

TITUS the Roman Emperor, who was called, for his virtues, "the delight of mankind," bore ſuch a brotherly affection towards Domitian, that though he knew he had ſpoken irreverently of him, and had ſolicited the army to rebellion, yet he never treated him with the leſs love or reſpect even on that account, nor would ſuffer others to do ſo; but called him his partner and ſucceſſor in the empire; and ſometimes, when they were alone together, he beſought him not only with earneſt entreaties, but with tears, that he would bear the ſame brotherly love towards him, as he always had and ſhould ever find from him.

DURING the war with Antiochus, the province of Aſia fell to the lot of Lucius the brother of Scipio Africanus; but the Senate, not thinking his abilities adequate to the charge, ſeemed inclinable rather to commit the conduct of the war to Caius Lælius his colleague, with whom his brother Africanus was in the moſt intimate friendſhip. But no ſooner had the latter heard of their deliberation, than he earneſtly beſought the Senate not to transfer the province, though it were to Lælius himſelf, which had fallen by lot to his brother; promiſing, at the ſame time, that he would accompany Lucius into Aſia, and ſerve with him in quality of his legate. Thus the elder brother foſtered and ſupported the younger; the valiant defended the weak; and ſo aided him with his counſel, that at length Lucius returned to his country triumphant,

and

and was crowned with the glorious ſurname of Scipio Aſiaticus.

HENRY, King of Arragon and Sicily, left at his death his only ſon John, a child of two-and-twenty months old, whom he entruſted to the care and fidelity of his brother Ferdinand. This prince was a man of great virtue and merit, and therefore the eyes of the nobles and people were fixed upon him; and not only in private diſcourſes, but in the public aſſemblies, he had the general voice and conſent to be choſen King of Arragon. With unſhaken magnanimity, however, he remained deaf to theſe offers; alleged and aſſerted the right of his infant nephew, and the cuſtom of the country, together with his dying brother's laſt will, "which (ſaid he) you are bound the rather to maintain by how much the more incapable the young prince is to do it." His words, notwithſtanding, had not the effect he wiſhed, and the aſſembly adjourned for that day. Soon after they met again, in hopes that, having had time to conſider of it, he would now accept their ſuffrages. Ferdinand, apprized of their purpoſe, prepared himſelf for their reception, cauſed the little child to be clothed in royal robes, and, having hid him under his garments, went and took his ſeat in the aſſembly. Upon which the maſter of the horſe, by order of the States, coming up and aſking him, "Whom, O Ferdinand, is it your pleaſure to have declared our king?" the generous prince, with a ſharp look and ſolemn tone, replied, "Whom but John, the ſon of our brother?"—Having ſaid this, he immediately took the infant from under his robe, and, lifting him upon his ſhoulders, with a loud voice cried, "God ſave King John!" Then ſetting down the child, and commanding the royal

banners to be diſplayed, he caſt himſelf firſt to the ground before him, and all the reſt, moved by his illuſtrious example, did the like.

TIMOLEON, the Corinthian, is a noble pattern of fraternal love; for being in a battle with the Argives, and ſeeing his brother fall down dead with the wounds he had received, he inſtantly leaped over his dead body, and with his ſhield protected it from inſult and plunder; and though ſorely wounded in this generous enterprize, he would not by any means retreat to a place of ſafety, till he had ſeen the corpſe carried off the field by his friends. How happy for Chriſtians would they imitate this Heathen, and as tenderly ſcreen from abuſe and calumny the wounded reputation or dying honour of an abſent or defenceleſs brother!

TWO brothers, named Chærephon and Chærecrates, had quarrelled with each other, and Socrates, being acquainted with them, was ſolicitous to reſtore their amity. Meeting, therefore, with Chærecrates, he thus accoſted him: "Is not friendſhip the ſweeteſt ſolace in adverſity, and the greateſt enhancement of the bleſſings of proſperity?" "Certainly it is," replied Chærecrates; "becauſe our ſorrows are diminiſhed, and our joys increaſed by ſympathetic participation." "Amongſt whom, then, muſt we look for a friend?" ſaid Socrates. "Would you ſearch amongſt ſtrangers? They cannot be intereſted about you: Amongſt your rivals? They have an intereſt in oppoſition to yours: Amongſt thoſe who are much older or younger than yourſelf? Their feelings and purſuits will be widely different from yours. Are there not, then, ſome circumſtances favourable, and others eſſential, to the conſtitution of friendſhip?" "Undoubtedly there are," anſwered Chære-

Chærecrates. "May we not enumerate," continued Socrates, "amongſt the circumſtances favourable to friendſhip, long acquaintance, common connections, ſimilitude of age, and union of intereſt?" "I acknowledge," ſaid Chærecrates, "the powerful influence of theſe circumſtances; but they may ſubſiſt, and yet others be wanting, that are eſſential to mutual amity." "And what," ſaid Socrates, "are thoſe eſſentials which are wanting in Chærephon?" "He has forfeited my eſteem and attachment," anſwered Chærecrates. "And has he alſo forfeited the eſteem and attachment of the reſt of mankind?" continued Socrates. "Is he devoid of benevolence, generoſity, gratitude, and other ſocial affections?" "The gods forbid," cried Chærecrates, "that I ſhould lay ſuch a heavy charge upon him! His conduct to others, I believe, is irreproachable; and it wounds me the more, that he ſhould ſingle me out as the object of his unkindneſs." "Suppoſe you have a very valuable horſe," reſumed Socrates, "gentle under the treatment of others, but ungovernable when you attempt to uſe him, would you not endeavour, by all means, to conciliate his affection, and to treat him in the way moſt likely to render him tractable? Or if you have a dog, highly prized for his fidelity, watchfulneſs, and care of your flocks, who is fond of your ſhepherds, and playful with them, and yet ſnarls whenever you come in his way, would you attempt to cure him of this fault by angry looks or words, or any other marks of reſentment? You would ſurely purſue an oppoſite courſe with him. And is not the friendſhip of a brother of far more worth than the ſervices of a horſe, or the attachment of a dog? Why then do you delay to put in practice thoſe means which may reconcile you to

Chærephon?" "Acquaint me with thoſe means," anſwered Chærecrates, "for I am a ſtranger to them." "Anſwer me a few queſtions," ſaid Socrates. "If you deſire that one of your neighbours ſhould invite you to his feaſt, when he offers a ſacrifice, what courſe would you take?" "I would firſt invite him to mine." "And how would you induce him to take the charge of your affairs when you are on a journey?" "I ſhould be forward to do the ſame good office to him in his abſence." "If you be ſolicitous to remove a prejudice which he may have conceived againſt you, how would you then behave towards him?" "I ſhould endeavour to convince him by my looks, words, and actions, that ſuch prejudice was ill founded." "And if he appeared inclined to reconciliation, would you reproach him with the injuſtice he had done you?" "No," anſwered Chærecrates, "I would repeat no grievances." "Go," ſaid Socrates, "and purſue that conduct towards your brother which you would practiſe to a neighbour. His friendſhip is of ineſtimable worth; and nothing is more delightful to the gods, than for brethren to dwell together in unity."

EARLY

EARLY APPLICATION TO WISDOM.

SENTIMENTS.

Wiſdom is the principal thing; therefore get wiſdom; and with all thy getting, get underſtanding.—Exalt her, and ſhe ſhall promote thee. She ſhall bring thee to honour, when thou doſt embrace her.—She ſhall give to thine head an ornament of grace; a crown of glory ſhall ſhe deliver to thee."

CICERO (than whom no man was a better judge, for no man more earneſtly ſought, or better underſtood, the true nature of wiſdom; no man, I mean, of the heathen world) has given nearly this definition of wiſdom. "What (ſays he) is more deſirable than wiſdom; what more excellent in itſelf; what more uſeful to man, or more worthy his purſuit? They who earneſtly ſeek for it are called philoſophers; for philoſophy, in the ſtrict meaning of the word, is no other than the love of wiſdom; but wiſdom, as defined by the ancient philoſophers, is the knowledge of things divine and human, and of their efficient cauſes; the ſtudy of which whoever deſpiſes, I know not what he can think worthy of his approbation. For whether you ſeek for an agreeable amuſement, or a relaxation from care, what can be comparable to thoſe ſtudies which are always ſearching out for ſomething that may tend to make life more eaſy and

happy? Are you deſirous of learning the principles of fortitude and virtue? This, or none beſide, is the art by which you may acquire them. They who affirm that there is no art in things of the greateſt moment, while nothing, even the moſt trifling, is attained without the aid of art, are men of no reflection, and guilty of the groſſeſt error: but if there is any ſcience of virtue, where ſhall it be learned, if not in the ſchool of this wiſdom?"

An ignorant, idle man, is a dead weight on ſociety; a wicked, profligate man, is a peſt, is a nuiſance to ſociety: but a wiſe and virtuous man, who labours by all means in his power to advance the univerſal good, to improve the knowledge and the happineſs of mankind, is at once an ornament to his nature, and a bleſſing to the community; a good planet ſhining with a benign influence on all around him; the trueſt reſemblance of his God, whoſe goodneſs is continually diſplaying itſelf through the whole extent of being, and, like that God, ſeeking pleaſure in conferring good, and feeling happineſs according to the degree in which he communicates it.

EXAMPLES.

ANTISTHENES being aſked, what he got by his learning, anſwered, "That he could talk to himſelf, could live alone, and needed not go abroad and be beholden to others for delight." The ſame perſon deſired nothing of the gods to make his life happy, but the ſpirit of Socrates; which would enable him to bear any wrong or injury, and to continue in a quiet temper, whatever might befal him.

COUNT Oxenſtiern, the Chancellor of Sweden, was a perſon of the firſt quality, rank, and abilities,

abilities, in his own country, and whoſe care and ſucceſs, not only in the chief miniſtry of affairs there, but in the greateſt negotiations of Europe, during his time, rendered him no leſs conſiderable abroad. After all his knowledge and honours, being viſited in his retreat from public buſineſs by commiſſioner Whitelocke, our ambaſſador to Queen Chriſtina, at the cloſe of their converſation he ſaid to the ambaſſador, "I, Sir, have ſeen much, and enjoyed much of this world; but I never knew how to live till now. I thank my good God who has given me time to know him, and likewiſe myſelf. All the comfort I take, and which is more than the whole world can give, is the knowledge of God's love in my heart, and the reading of this bleſſed book—laying his hand on the bible.—You are now, Sir, (continued he) in the prime of your age and vigour, and in great favour and buſineſs; but this will all leave you, and you will one day better underſtand and reliſh what I ſay to you. Then you will find that there is more wiſdom, truth, comfort, and pleaſure, in retiring and turning your heart from the world in the good ſpirit of God, and in reading his ſacred word, than in all the courts and all the favours of princes."

THE Romans, we are told, built their Temple of Virtue immediately before that ſacred to Honour, to teach that it was neceſſary to be virtuous before being honoured. St. Auguſtin obſerves, that though theſe temples were contiguous, there was no entering that of Honour till after having paſſed through that of Virtue.

SENECA, after a ſerious ſtudy of all the philoſophy in his time in the world, was almoſt a Chriſtian in his ſevere reproofs of vice, and commendations of virtue. His expreſſions are ſome-

times divine, ſoaring far above the common ſphere of heathen authors. How beautiful is that ſentence of his in the Preface to his Natural Queſtions: "What a pitiful thing would man be, if his ſoul did not ſoar above theſe earthly things!" And though he was ſometimes doubtful about the future condition of his ſoul, yet he tells his dear Lucilius with what pleaſure he thought of its future bliſs; and then goes on to argue, that the ſoul of man hath this mark of divinity in it, that it is moſt pleaſed with divine ſpeculations, and converſes with them as with matters in which it is moſt nearly concerned. "When this ſoul (ſaith he) hath once viewed the vaſt dimenſions of the heavens, it deſpiſes the meanneſs of its former little cottage. Were it not for theſe contemplations, it had not been worth our while to have come into this world, nor would it make us amends for any pains and care we take about this preſent life." At length he concludes his arguments with this remarkable reaſon for inferring the bleſſedneſs of pious ſouls: "Let us not wonder that good men go to God after death, ſince God vouchſafes to enter into them here, in order to render them good; for no ſoul can be good without him."

ALEXANDER the Great being aſked why he honoured his maſter Ariſtotle more than Philip his father, he replied, "My father brought me down from Heaven to earth; but my maſter made me reaſcend from earth to Heaven." The one only gave him life; the other inſtructed him how to live well.

THE Spartans, we find, paid a particular attention to the peculiar genius and diſpoſition of their youths, in order the better to adapt them to ſuch employments as were moſt ſuitable to their capacities,

ties, and wherein they might be moſt beneficial to ſociety. Among them it was not lawful for the father himſelf to bring up his children after his own fancy. As ſoon as they were ſeven years old, they were all enrolled in ſeveral companies, and diſciplined by the public. The old men were ſpectators of their performances, who often raiſed emulations among them, and ſet them at ſtrife one with another, that by thoſe early diſcoveries they might ſee how their ſeveral talents lay, and, without any regard to their quality, diſpoſe of them accordingly for the ſervice of the commonwealth. By this means Sparta ſoon became the miſtreſs of Greece, and famous through the whole world for her civil and military diſcipline.

AGESILAUS, King of Sparta, being aſked, "what he thought moſt proper for boys to learn?" anſwered, "what they ought to do when they come to be men." Thus a wiſer than Ageſilaus hath inculcated: "Train up a child in the way he ſhould go, and when he is old he will not depart from it."

SIMONIDES, an excellent poet, the better to ſupport himſelf under narrow circumſtances, went the tour of Aſia, ſinging from city to city the praiſes of their heroes and great men, and receiving their rewards. By this means having at laſt become wealthy, he determined to return to his own country by ſea, being a native of the iſland of Ceös. Accordingly he went on board a veſſel, which had not been long on the voyage before a terrible tempeſt aroſe, and reduced it to a wreck in the midſt of the ſea. Upon this, ſome of the people packed up their treaſures, others their moſt valuable merchandize, and tied them around their bodies, as the beſt means of ſupporting their future exiſtence, ſhould

ſhould they eſcape the preſent dangers. But amidſt all their ſolicitude, a certain inquiſitive perſon obſerving Simonides quite inactive, and ſeemingly unconcerned, aſked him, "What! don't you look after any of your effects?" "No (replied the poet calmly); all that is mine is with me." Then ſome few of them, and he among the reſt, took to ſwimming; and ſeveral got ſafe aſhore; while many more periſhed in the waves, wearied and encumbered with the burdens they had bound about them. To complete the calamity, ſome plunderers ſoon after came down upon the coaſt, and ſeized all that each man had brought away with him, leaving them naked. The ancient city of Clazomene happened to be near at hand, to which the ſhipwrecked people repaired; here a certain man of letters, who had often read the verſes of Simonides, and was his great admirer, hearing him one day ſpeak in the market-place, inquired his name, and, finding it was he, gave him a welcome reception at his own houſe, and ſupplied him with clothes, money, and ſervants to attend him; while the reſt of the company were forced to carry a letter about this foreign city, ſetting forth their caſe, and begging bread; the next day Simonides met with them in his walks, and thus addreſſed them:—"Did I not tell you, my friends, that all which I had was with me, but you ſee all that which you could carry away with you periſhed." Thus wiſdom is proved to be the moſt durable poſſeſſion, and the beſt ſecurity amidſt every want and trial.

NICHOLAS BREAKSPEAR, who on his advancement to the popedom, aſſumed the name of Adrian IV. was, in the early part of his life, reduced to the neceſſity of ſubmitting to ſervile offices for bread. He ſtudied in France, where, though

though he laboured under the preſſures of poverty, he made a wonderful progreſs in learning. One day, on an interview with an intimate friend, he told him that all the hardſhips of his life were nothing in compariſon to the papal crown; and, ſpeaking of the difficulties and ſorrows he had experienced, he obſerved, "that he had been as it were ſtrained through the alembic of affliction." This great and exemplary man was in ſuch high veneration, that Frederick King of the Romans, at an interview with him in Italy, condeſcended to hold his ſtirrup while he mounted his horſe. He was the only Engliſhman that ever ſat in the papal chair.

THOMAS Earl of Dorſet, who lived in the reign of James I. may not only be ranked with the chief men of his age as a ſcholar and a ſtateſman, but was, moreover, an admirable manager of his private fortune and of the public revenue. The former, indeed, he had been called to from the moſt ſubſtantial motives; for it ſeems he ſucceeded early in life to an immenſe eſtate, which, as he thought it ſet him above œconomy, he laviſhed without care. However, in a few years, by means of his exceſſive magnificence and diſſipation, he found himſelf involved in debt. The indignity of being on a certain day kept in waiting by an Alderman, of whom he had occaſion to borrow money, opened his eyes, and made ſo deep an impreſſion upon him, that he reſolved from that moment to become a better œconomiſt. Accordingly, we are told, he managed his finances ſo well, that he was thought a proper perſon to ſucceed the great Cecil, Lord Burleigh, as Lord High Treaſurer of England.

THE famous Torquato Taſſo, by his poem entitled Rinaldo, extended his reputation throughout all

all Italy, but greatly chagrined his father, who thought it might ſeduce him from ſtudies more advantageous. Accordingly he went to Padua, where his ſon then was, to remonſtrate againſt his apparent purpoſe of devoting himſelf to philoſophy and poetry, and made uſe of many very harſh expreſſions; all which Taſſo heard with a patience and tranquillity that made the old gentleman ſtill more angry. At laſt, "Of what uſe (cried he) is that philoſophy on which you value yourſelf ſo much?" "Sir (replied Taſſo calmly) it has enabled me to endure patiently the harſhneſs even of your reproofs."

SIR Thomas Smith, Secretary of State to Queen Elizabeth, a few months before he died, ſent to his friends the Biſhops of Wincheſter and Worceſter, intreating them to draw up for him, out of the word of God, the plaineſt and beſt directions for making his peace with him; adding, "That it was great pity men knew not to what end they were born into the world till they were juſt at the point of quitting it."

SIR John Maſon was born in the reign of Henry VII. and lived in high eſteem with Henry VIII. Edward VI. Queen Mary, and Queen Elizabeth, having been a privy counſellor to each of the four laſt, and an accurate obſerver of all the various revolutions and viciſſitudes of thoſe times. When he lay on his death-bed he called his family together, and addreſſed them in the following terms: "Lo! here I have lived to ſee five princes, and have been a counſellor to four; I have ſeen the moſt remarkable things in foreign parts, and been preſent at moſt ſtate tranſactions for thirty years together: and I have learned this, after ſo many years experience, "That Seriouſneſs is the greateſt Wiſdom, Temperance the beſt Phyſician, and a Good

Good Conſcience the beſt Eſtate. And were I to live again, I would exchange the court for a cloyſter; my privy-counſellor's buſtles for an hermit's retirement; and the whole life I have lived in the palace, for one hour's enjoyment of God in my cloſet. All things elſe forſake me except my God, my duty, and my prayers."

ADVICE TO APPRENTICES.

SENTIMENTS.

Not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt; doing the will of God from the heart: With good-will doing ſervice, as to the Lord, and not to men. Knowing that whatſoever good thing any man doeth, the ſame ſhall he receive of the Lord, whether he be bond or free.

TIME is no longer your own, but your maſter's; therefore be careful not to idle or ſquander it away, but to improve every moment of it; that ſo you may not only fulfil the duties of your ſtation, but gain ſuch allowed hours as may be properly employed to your own emolument and ſatisfaction. There is nothing ſo valuable and important as time; the flying moments of it, once paſſed, are never to be retrieved. Ever mindful hereof, delay not the immediate performance of that which, the occaſion ſlipped, you may perhaps never have it in your power to perform at all.

So muſt you be particularly careful of your truſt. Your maſter's intereſts are become yours; you owe him the ſtricteſt fidelity; and if you are found deficient herein, you muſt never expect either confidence or character. Fidelity ſhews itſelf in words and actions, and may be diſtinguiſhed into truth in words, and integrity in deeds. Nothing

thing is ſo diſhonourable and diſgraceful as lying, or a deviation from truth. It is always the mark of a mean and worthleſs ſpirit; a vice, God knows, which too early diſcovers itſelf in the human mind; and to diſcourage and eradicate which, no caution or attention can be too great or ſevere. As it is founded in the worſt principles, ſo it is productive of the greateſt evils; being not only extremely vicious and faulty in itſelf, but generally the introduction to and cloak for other faults and vices. Simply to lie, is an offence; to lie in order to conceal a fault, is a double offence; but to lie with a malicious purpoſe, with a view to injure or prejudice others, is an offence aggravated tenfold, and truly diabolical; an indication of the moſt corrupt and abandoned heart: and the miſchief of it is, that they who indulge themſelves in the practice at all, generally are led on by the father of lies to the very exceſs of it. Never therefore, in a ſmaller or greater matter, ſuffer your lips to deviate from the truth; ſpeak it honeſtly, openly, and without reſerve: you cannot conceive how eaſily the mind is corrupted by the ſlighteſt indulgence in falſhood, by the leaſt licence given to little mean reſervations, equivocations, and mental chicaneries. Be aſſured that a fault is always doubled by denying it; an open frank confeſſion diſarms reſentment, and conciliates affection: ſuch a regard to truth will gain you credit, and give you dignity. It is an high, it is an amiable character of any man, of a young man more eſpecially, to ſay that his veracity is always to be depended upon; whereas the contrary is juſt as low and deſpicable. And if you accuſtom yourſelf to falſhood, ſuch will be your character; for the natural conſequence of being caught in one lie is, that from that time whatever you ſhall ſay will be

be received with doubt or ſuſpicion. And I would aſk, Can there be any thing more diſgraceful than to ſtand in ſuch a light amongſt your fellow-creatures, as to have your words deſpiſed and unregarded, and even the truth you ſpeak diſbelieved?

There is great reaſon to preſume, that thoſe who are conſcientious in their words will be ſo in their actions; that they will ſhew the ſame regard to truth in the one as in the other: this is indiſpenſably requiſite. The leaſt temptation to fraud muſt never be ſuffered to remain a moment in your hearts; diſhoneſty will blaſt your reputation, and all your hopes; and it will ſtill be the worſe in you, to whom your maſter intruſts the care of his property; for a breach of truſt is ever the higheſt aggravation of an offence. Always therefore conſider yourſelf as entruſted with the charge of your maſter's property; conſider it as moſt ſacred; and while you never allow in yourſelf a ſingle thought of embezzling or injuring it, never permit yourſelf to connive at ſuch practices in others. Next to the being vicious ourſelves, is the conſenting to, or conniving at, vice in others; and he is not far from falling into the ſame ſin, who can ſee it with unconcern, or without reproof in another. Not that I would have you buſy and pragmatical, ready at all turns to whiſper idle ſtories in the ears of your ſuperiors: this will certainly render you extremely odious and diſguſting to thoſe who are upon a level with you; your life will become uneaſy; and your own conduct will be moſt ſcrupulouſly examined.

You owe to your maſter, and indeed to yourſelf, induſtry and cloſe application to buſineſs. He expects it from you as his right; and you will do well to give it, not only for that reaſon, but for your own ſake alſo; becauſe thus you will not only im-

prove in the proper knowledge of that buſineſs which you are apprenticed to learn, but will preſerve yourſelf from the numberleſs dangers attendant upon idleneſs. Every thing is poſſible to induſtry; and it will be very difficult to produce any inſtances of men who, joining ſtrict honeſty to continued induſtry, have failed of their due ſucceſs in this world.

In ſhort, in this, and in all the other inſtances of your duty to your maſter, let one general rule ever have its due influence on your conduct, and it will always direct you right: "Conſider his intereſts and welfare as your own." Thus, as a ſon with a father, you will never injure or ſee him injured: on the contrary, ſenſible of your duty to him and to your God, you will ſtudy to act your part with fidelity, recommending yourſelf, by ſuch conduct, at once to your earthly and your Heavenly Maſter.

EXAMPLES.

SOLON, the Athenian Legiſlator, enacted, that the ſon ſhould not relieve his father when he was old, except he had brought him up to ſome occupation; and this he did, that all perſons might have ſome honeſt trade, by their ſkill and induſtry in which the community might be benefited, and themſelves and their families maintained. He ordered alſo, that the Council of Areopagus ſhould enquire how every man lived, and puniſh all who were found idle.

The Egyptians enjoined all men to be of ſome trade, and a law was made by Amaſis, one of their Kings, that every man once a year ſhould give an account how he lived; and that the perſon who could not ſhew by what means he maintained himſelf, ſhould be put to death.

Among

Among the Turks, every man muſt be of ſome trade, the Grand Signor himſelf not excepted. Mahomet the Great, who conquered Greece, learned the art of a carver, and uſed to make wooden ſpoons.

Thoſe who neglect the duties of their profeſſion, whatever it may be, are expoſed to the greateſt danger. An honeſt man's heart is in his buſineſs: when he quits it, it is as a fiſh quits its element, for recreation or from neceſſity; but he ſoon returns to it again.

THE Archbiſhop of Cambray makes Telemachus declare, that though he was young in years, he was old in the art of knowing how to keep both his own and his friends' ſecrets. "When my father (ſays the prince) went to the ſiege of Troy, he took me on his knees, and, after embracing and bleſſing me, as he was ſurrounded by the nobles of Ithaca, "O my friends! (ſaid he) into your hands I commit the education of my ſon; if you ever loved his father, ſhew it in your care towards him; but, above all do not omit to form him juſt, ſincere, and faithful in keeping a ſecret."—Theſe words of my father (ſays Telemachus) were continually repeated to me by his friends, in his abſence; who made no ſcruple of communicating to me their uneaſineſs at ſeeing my mother ſurrounded with lovers, and the meaſures they deſigned to take on that occaſion." He adds, that he was ſo gratified by being thus treated like a man, and by the confidence repoſed in him, that he never abuſed it: nor could all the inſinuations of his father's rivals ever get him to betray what was committed to him under the ſeal of ſecrecy.

"THERE is nothing (ſays Plato) ſo delightful as the hearing or the ſpeaking of truth." For this

reaſon

reaſon it is, that there is no converſation ſo agreeable as that of a man of integrity, who hears without any intention to betray, and ſpeaks without any intention to deceive.—An advocate once pleading the cauſe of his client in Rome, before one of the prætors, could only produce a ſingle witneſs in a point where the law required the teſtimony of two perſons; upon which the advocate inſiſted on the integrity of the perſon whom he had produced: but the prætor told him, that where the law required two witneſſes, he would not accept of one, though it were Cato himſelf.—Such a ſpeech from a perſon who ſat at the head of a court of juſtice, and while Cato was ſtill living, ſhews us more than a thouſand examples, the high reputation this great man had gained among his contemporaries, on account of his ſincerity.

AS I was ſitting (ſays an antient writer) with ſome ſenators of Bruges, before the gate of the Senate-houſe, a beggar preſented himſelf to us, and with ſighs and tears, and many lamentable geſtures, expreſſed to us his miſerable poverty, and aſked our alms; telling us at the ſame time, that he had about him a private maim, and a ſecret miſchief, which very ſhame reſtrained him from diſcovering to the eyes of men. We all, pitying the caſe of the poor man, gave him each of us ſomething, and departed. One, however, amongſt us took an opportunity to ſend his ſervant after him, with orders to inquire of him what that private infirmity might be, which he found ſuch cauſe to be aſhamed of, and was ſo loth to diſcover. The ſervant overtook him, and delivered his commiſſion; and, after having diligently viewed his face, breaſt, arms, legs, and finding all his limbs in apparent ſoundneſs, "Why, friend (ſaid he) I ſee nothing whereof you

have

have any ſuch reaſon to complain." "Alas, Sir! (ſaid the beggar) the diſeaſe which afflicts me is far different from what you conceive, and is ſuch as you cannot diſcern: yet it is an evil which hath crept over my whole body; it has paſſed through my very veins and marrow, in ſuch a manner, that there is no member of my body that is able to work for my daily bread. This diſeaſe is by ſome called idleneſs, and by others ſloth. The ſervant, hearing this ſingular apology, left him in great anger, and returned to his maſter with the above account; but before the company could ſend again to make further enquiry after him, the beggar had very prudently withdrawn himſelf.

ACTION, we are aſſured, keeps the ſoul in conſtant health; but idleneſs corrupts and ruſts the mind; for a man of great abilities may, by negligence and idleneſs, become ſo mean and deſpicable as to be an incumbrance to ſociety, and a burden to himſelf. When the Roman hiſtorians deſcribed an extraordinary man, it generally entered into his character, as an eſſential, that he was *incredibili induſtria diligentia ſingulari*—"of incredible induſtry, of ſingular diligence and application." And Cato in Salluſt informs the Senate, that it was not ſo much the arms, as the induſtry of their anceſtors, which advanced the grandeur of Rome, and made her miſtreſs of the world. Similar to which is the obſervation of Solomon—"Seeſt thou a man diligent in his buſineſs, he ſhall ſtand before kings, he ſhall not ſtand before mean men.

CÆPIO was adjudged to death for ſome offence in the reign of Auguſtus Cæſar; but his ſervant in the night-time carried him in a cheſt out of Rome, and brought him by repeated nocturnal journies, from Oſtia to the Laurentine Fields, where

where was his father's vill. Afterwards, in order to be at a farther diſtance from danger, they took ſhip; but being forced back by a tempeſt, and driven on the coaſt of Naples, the ſervant was there apprehended, and brought before the Centurion, who put him to a ſtrict examination. Every art, however, was ineffectual to warp him from his duty; nor could he be prevailed on, either by bribes or menaces, to make any diſcovery of his maſter's retreat.

MICITHUS, domeſtic of Anaxilaus, King of the Rhegini, was left by his dying maſter to govern his kingdom, and ſuperintend his children during their minority: Throughout his viceroyſhip he behaved himſelf with ſuch clemency and juſtice, that the people ſaw themſelves happily placed under a perſon, whoſe quality was neither unfit to bear rule, nor too mean for the high poſt he occupied: and yet, when the children of Anaxilaus came of age, he immediately devolved the power into their hands, and at the ſame time transferred to them the treaſures, which by his œconomy he had accumulated; accounting himſelf merely as their guardian and truſtee, while, for his own part, content with a ſmall pittance, he retired to Olympia, and there lived in the private enjoyment of reſpect, ſecurity, and the noble teſtimony of a faithful and upright conſcience.

THE following, we are informed, is a true relation of an event which happened in a neighbouring ſtate not many years ago. A jeweller, a man of good character and conſiderable wealth, having occaſion, in the way of buſineſs, to travel at ſome diſtance from the place of his abode, took along with him a ſervant. He had with him ſome of his beſt jewels, and a large ſum of money, to which

his ſervant was likewiſe privy. The maſter having occaſion to diſmount on the road, the ſervant watched his opportunity, took a piſtol from his maſter's ſaddle, and ſhot him dead on the ſpot. Then rifling him of his jewels and money, and hanging a large ſtone to his neck, he threw him into the neareſt canal. With this booty, he made off to a diſtant part of the country, where he had reaſon to believe that neither he nor his maſter were known. There he began to trade, in a very low way at firſt, that his obſcurity might ſcreen him from obſervation; and in the courſe of many years ſeemed to riſe up, by the natural progreſs of buſineſs, into wealth and conſideration; ſo that his good fortune appeared at once the effect of induſtry, and the reward of virtue. Of theſe he counterfeited the appearance ſo well, that he grew into great credit, married into a good family; and by laying out his hidden ſtores diſcreetly, as he ſaw occaſion, and joining to all an univerſal affability, he was at length admitted to a ſhare of the government of the town, and roſe from one poſt to another, till at laſt he was choſen chief magiſtrate. In this office he maintained a fair character, and continued to fill it with no ſmall applauſe, both as governor and judge; till, one day, as he ſat on the bench with ſome of his brethren, a criminal was brought before him, who was accuſed of murdering his maſter. The evidence came out full; the jury brought in their verdict that the priſoner was guilty, and the whole aſſembly waited the ſentence of the Preſident of the Court (which happened to be himſelf) in great ſuſpenſe. Meanwhile he appeared to be in unuſual diſorder and agitation of mind; his colour changed often: at length he aroſe from his ſeat, and coming down from the bench, placed himſelf juſt by the unfortu-

nate

nate man at the bar, to the no ſmall aſtoniſhment of all preſent. "You ſee before you (ſaid he, addreſſing himſelf to thoſe who had ſat on the bench with him) a ſtriking inſtance of the juſt awards of Heaven, which this day, after thirty years concealment, preſents to you a greater criminal than the man juſt now found guilty." Then he made an ample confeſſion of his heinous offence, with all its peculiar aggravations: "Nor can I," continued he; "feel any relief from the agonies of an awakened conſcience, but by requiring that juſtice be forthwith done againſt me in the moſt public and ſolemn manner." We may eaſily ſuppoſe the amazement of all, eſpecially his fellow judges. They accordingly proceeded, upon his confeſſion, to paſs ſentence upon him, and he died with all the ſymptoms of a penitent mind.

A MAN who gains a precarious livelihood by unlawful practices never enjoys a truly quiet moment: his conſcience is continually preying upon his mind, and he feels himſelf under inceſſant apprehenſions and fears. He is afraid to lie down in his bed, fearing he may be ſeized before morning; he is afraid to ſtir out in the day-time, and thinks himſelf ſuſpected by every eye; he is afraid to be in company; he is afraid to be alone: and yet he cannot refrain from his vicious purſuits; temptation, eſpecially in youth, has ſuch a prevailing power over the human mind. Be always aſſured, that no acquiſitions of guilt can compenſate the loſs of that ſolid inward comfort of mind, which is the ſure companion of innocence and virtue; nor can it in the leaſt counter balance the evil of that horror and anxiety, which, in their room, guilt always introduces into the boſom.

SCIPIO the younger, when only twenty-four years of age, was appointed by the Roman Republic to the command of the army againſt the Spaniards. Soon after the conqueſt of Carthagena, the capital of the empire, his integrity and virtue were put to the following exemplary and ever-memorable trial, related by the hiſtorians, ancient and modern, with univerſal applauſe. Being retired into his camp, ſome of his officers brought him a young virgin of ſuch exquiſite beauty, that ſhe drew upon her the eyes and admiration of all. The young conqueror ſtarted from his ſeat with confuſion and ſurprize; and, like one thunder-ſtruck, ſeemed to be robbed of that preſence of mind and ſelf-poſſeſſion ſo neceſſary in a general, and for which Scipio was remarkably famous. In a few moments, having rallied his ſtraggling ſpirits, he enquired of the beautiful captive, in the moſt civil and polite manner, concerning her country, birth, and connections; and finding that ſhe was betrothed to a Celtiberian prince named Allucius, he ordered both him and the captive's parents to be ſent for. The Spaniſh prince no ſooner appeared in his preſence, than even before he ſpoke to the father and mother, Scipio took him aſide, and to remove the anxiety he might be in on account of the young lady, he addreſſed him in theſe words: "You and I are young, which admits of my ſpeaking to you with more liberty. Thoſe who brought me your future ſpouſe aſſured me at the ſame time that you loved her with extreme tenderneſs, and her beauty left me no room to doubt it. Upon which, reflecting that if, like you, I had thought of making an engagement, and were not wholly engroſſed with the affairs of my country, I ſhould myſelf deſire that ſo honourable and laudable a paſſion might find fa-

vour, I therefore think myſelf happy in the preſent conjuncture to do you ſervice. Though the fortune of war has made me your Maſter, I deſire to be your Friend. Here is your wife; take her, and may the Gods bleſs you with her! One thing, however, I would have you be fully aſſured of, that ſhe has been amongſt us as ſhe would have been in the houſe of her father and mother. Far be it from Scipio to purchaſe a looſe and momentary pleaſure at the expence of virtue, honour, and the happineſs of an honeſt man! No; I have kept her for you, in order to make you a preſent worthy of you and of me. The only gratitude I require of you, for this ineſtimable gift, is, that you will be a friend to the Roman people." Allucius's heart was too full to make him any anſwer; but, throwing himſelf at the General's feet, he wept aloud: the captive lady fell down in the ſame poſture, and remained ſo till the aged father, overwhelmed with tranſports of joy, burſt into the following words: "Oh, divine Scipio! the Gods have given thee more than human virtue. Oh, glorious leader! Oh, wonderous youth! does not that obliged virgin give thee, while thus praying to the Gods for thy proſperity, rapture infinitely above all the tranſports thou couldſt have reaped from the poſſeſſion of her injured perſon?" Such was Scipio; a ſoldier, a youth, an heathen! nor was his virtue unrewarded. Allucius, charmed with ſuch magnanimity, liberality, and politeneſs, went into his own country, and publiſhed, on all occaſions, the praiſes of his generous and humane victor; crying out, "that there was come into Spain a young hero, like the Gods; who conquered all things leſs by the force of his arms, than by the charms of his virtue and the greatneſs of his beneficence." Upon this

report (continues the hiſtorian) all Celtiberia ſubmitted to the Romans; and Allucius returned in a ſhort time to Scipio, at the head of 1400 choſen horſe, to facilitate his future conqueſts: and, to render the marks of his gratitude ſtill more durable, Allucius cauſed the action above related to be engraven on a ſilver ſhield, which he preſented to Scipio; a preſent infinitely more ineſtimable and glorious than all his treaſures and triumphs. This ſhield, which Scipio carried with him when he returned to Rome, was loſt in his paſſing the Rhone, with part of the baggage: it continued in that river till the year 1665, when ſome fiſhermen found it; and it is ſaid to have been in the cabinet of the late unhappy French King, Louis XVI.

PERRIN loſt both parents before he could articulate their names, and was obliged to a charity-ſchool for his education. At the age of fifteen he was hired by a farmer to be a ſhepherd, in a neighbourhood where Lucetta kept her father's ſheep. They often met, and were fond of being together. Five years thus paſſed, when their ſenſations became more ſerious. Perrin propoſed to Lucetta to demand her from her father: ſhe bluſhed, and confeſſed her willingneſs. As ſhe had an errand to the town next day, the opportunity of her abſence was choſen for making the propoſal. You want to marry my daughter, ſaid the old man. Have you a houſe to cover her, or money to maintain her? Lucetta's fortune is not enough for both. It won't do, Perrin; it won't do. But, replied Perrin, I have hands to work: I have laid up twenty crowns of my wages, which will defray the expence of the wedding: I'll work harder, and lay up more. Well, ſaid the old man, you are young, and may wait a little: get rich, and my daughter is at your ſervice.

ſervice. Perrin waited for Lucetta returning in the evening. Has my father given you a refuſal, cried Lucetta? Ah, Lucetta, replied Perrin, how unhappy am I for being poor! But I have not loſt all hopes: my circumſtances may change for the better. As they never tired of converſing together, the night drew on, and it became dark. Perrin, making a falſe ſtep, fell on the ground. He found a bag, which was heavy. Drawing toward a light in the neighbourhood, he found that it was filled with gold. I thank Heaven, cries Perrin, in a tranſport, for being favourable to our wiſhes. This will ſatisfy your father, and make us happy. In their way to her father's houſe, a thought ſtruck Perrin. "This money is not ours: it belongs to ſome ſtranger; and perhaps this moment he is lamenting the loſs of it: let us go to the vicar for advice: he has always been kind to me." Perrin put the bag into the vicar's hand, ſaying, that at firſt he looked on it as a providential preſent to remove the only obſtacle to their marriage; but that he now doubted whether he could lawfully retain it. The vicar eyed the lovers with attention: he admired their honeſty, which appeared even to ſurpaſs their affection. Perrin, ſaid he, cheriſh theſe ſentiments: Heaven will bleſs you. We will endeavour to find out the owner: he will reward thy honeſty: I will add what I can ſpare: you ſhall have Lucetta. The bag was advertiſed in the newſpapers, and cried in the neighbouring pariſhes. Some time having elapſed, and the money not demanded, the vicar carried it to Perrin. "Theſe twelve thouſand livres bear at preſent no profit: you may reap the intereſt at leaſt. Lay them out in ſuch a manner, as to enſure the ſum itſelf to the owner, if he ſhall appear." A farm was purchaſed, and the conſent of Lucetta's

father to the marriage was obtained. Perrin was employed in huſbandry, and Lucetta in family affairs. They lived in perfect cordiality; and two children endeared them ſtill the more to each other. Perrin one evening, returning homeward from his work, ſaw a chaiſe overturned with two gentlemen in it. He ran to their aſſiſtance, and offered them every accommodation his ſmall houſe could afford. This ſpot, cried one of the gentlemen, is very fatal to me. Ten years ago, I loſt here twelve thouſand livres. Perrin liſtened with attention. What ſearch made you for them? ſaid he. It was not in my power, replied the ſtranger, to make any ſearch. I was hurrying to Port l'Orient to embark for the Indies, for the veſſel was ready to ſail. Next morning, Perrin ſhewed to his gueſts his houſe, his garden, his cattle, and mentioned the produce of his fields. "All theſe are your property," addreſſing the gentleman who had loſt the bag; "the money fell into my hands; I purchaſed this farm with it; the farm is your's. The vicar has an inſtrument which ſecures your property, though I had died without ſeeing you." The ſtranger read the inſtrument with emotion: he looked on Perrin, Lucetta, and the children. Where am I, cried he, and what do I hear? What virtue in people ſo low? Have you any other land but this farm? No, replied Perrin; but you will have occaſion for a tenant, and I hope you will allow me to remain here. Your honeſty deſerves a better recompence, anſwered the ſtranger; my ſucceſs in trade has been great, and I have forgot my loſs. You are well entitled to this little fortune: keep it as your own.—What man in the world would have acted like Perrin? Perrin and

Lucetta

Lucetta ſhed tears of affection and joy. "My dear children," ſaid he, "kiſs the hand of your benefactor. Lucetta, this farm now belongs to us, and we can enjoy it without anxiety or remorſe." Thus was honeſty rewarded. Let thoſe who deſire the reward practiſe the virtue.

ON BAD COMPANY.

SENTIMENTS.

Evil communications corrupt good manners.

ALL nature loves and ſeeks ſociety: even the animals which are not of the moſt ferocious and untameable kind delight to herd together, and feel a ſatisfaction in each other's preſence. Man, peculiarly formed for ſociety, has no joy in abſolute ſolitude; Cut off from his fellow-creatures, ſo far is he from partaking of the pleaſures of life, that he finds it extremely difficult to ſupport his being. From ſociety proceed all the refined comforts and ſuperior enjoyments of life; and from ſociety (ſo very much mixed are all human bleſſings) proceed the greateſt dangers and evils of life. 'Tis unpleaſing to think, that from our chief advantages our greateſt evils ſhould flow; but this is not the only inſtance wherein the obſervation holds good. Society you muſt, you will have: good ſociety is not leſs difficult to attain, than it is advantageous when attained: evil ſociety, as common as the air, is as blaſting to the manners, as that air, when it bears on its noxious wings peſtilence and diſeaſe. The choice of bad company evidently proves a bad diſpoſition of mind. "Tell me with whom you go," ſays the proverb, "and I will tell you what you are." Free ſociety is a matter of abſolute choice, and, like another alliance,

liance, can never be contracted without conſent of parties. Like univerſally aſſorts with like; and it is as impoſſible for a virtuous mind, deſirous of improvement, and ſtudious to excel in duty, to take pleaſure in the company of idle, ignorant, and vicious perſons, as it is for the two greateſt contraries in nature to unite. Where the ſentiments, the converſation, the purſuits, totally diſagree, what but ſtrife and contention can enſue? Is it probable that perſons thus diſſentient will delight to aſſociate merely to jar and contend? Far different is the end and deſign of ſocial intercourſe. Indeed, the matter wants very little proof: the choice of bad companions is as infallible a proof of a bad mind, as the choice of bad, trifling, and unimproving books, would be of a depraved taſte in the man who had a large and excellent library of the beſt and moſt improving authors around him, whence to make his election.

EXAMPLES.

"ART thou any kind of tree?" (ſaid an eaſtern Sage to a lump of odoriferous earth, which he picked up in a grove) "Thou charmeſt me with thy perfume?"—It anſwered him, "I am only a vile piece of earth; but I dwelt for ſome time with the roſe." One of our Poets has prettily conveyed this ſentiment, by obſerving,

"*Who can travel through th' Arabian groves,*
"*And not bear thence ſome fragrance?*"

THE Divine Mercy had inſpired a vicious man to requeſt admiſſion into a ſociety of Sages, whoſe morals were holy and pure. He obtained what he earneſtly deſired: the conſtant example of their virtues deeply affected him. He could not be taught

a better leſſon. He made no delay to imitate them, and to relinquiſh his former ill habits. He became juſt, ſober, patient, laborious, beneficent, amiable. His good works could not be contradicted: but odious motives were attributed to them; and though his actions were commended, his perſon was not beloved or eſteemed. In ſhort, moſt people ſeemed inclined to paſs their judgment upon him, from what he had been, not from what he was. This injuſtice pierced him with ſorrow: he ſhed tears in the boſom of an old and venerable friend, whom he knew to be juſt and humane. "My ſon," ſaid the Sage to him, "thou art of more worth even than thy reputation: give God thanks for it. Happy is the man who can ſay, "My enemies and my rivals cenſure in me the vices which I no longer retain." What ſignifies it, if thou art but good, that others perſecute thee as a wicked man? Haſt thou not for thy conſolation two clear-ſighted witneſſes of thy actions—GOD, and thine own Conſcience?"

THE Royal Poet obſerves, with reſpect to our aſſociates in life: "With the holy, thou ſhalt be holy; and with a perfect man, thou ſhalt be perfect: With the clean, thou ſhalt be clean; and with the froward, thou ſhalt learn frowardneſs."

THE following is related by a writer of undoubted reputation. Speaking of Prince Eugene of Soiſſons, he obſerves, "All thoſe qualifications and endowments that can procure love and eſteem ſhone conſpicuous in this young Prince. A graceful perſon, the moſt engaging affability and ſweetneſs of temper, a quick underſtanding, an heroic ardour, a ſkill in the ſciences, and other parts of polite literature (which was the more extraordinary in a Prince then but fifteen years of age), united to juſtify the exalted hopes conceived of him. He ſhewed a ſtrong inclina-

inclination to a military life, and at that early period was already inuring himſelf to it; ſo that, commonly, a bare board ſerved him for a pillow. The King had taken the greateſt care of his education, and ſuffered him to be ignorant of no branch of knowledge, which might contribute to his future advancement.

"How great things were to be expected from a Prince of ſuch endowments! diſpoſed to the worthieſt purſuits, and, cloſely applying himſelf to them, making a moſt happy progreſs.—Alas! every pleaſing expectation formed of him proved in the event vain! Bad companions inſinuated themſelves into his good eſteem; bad examples found him unable to withſtand them. When the vicious were his companions, their manners were no longer his abhorrence: by aſſociating with them, he ſoon became as abandoned as the worſt of them; and in a few years, having loſt his virtue, unhappily loſt his life." There cannot be a ſtronger or more melancholy proof than this of the fatal influence which bad company and bad examples have over even the beſt cultivated and beſt diſpoſed minds.

THE learned and pious Sir Matthew Hale, when a youth, was too much addicted to the ſociety of ſome vicious people, which he did not break off till an alarming accident drove him from it. Being invited, with ſome other young ſtudents, to a merry-making out of town, one of them during the carouſe called for ſo much wine, that, notwithſtanding all Mr. Hale could do to prevent it, he went on in his exceſs, till he fell down as dead before them. All preſent were not a little terrified, and did all they could to bring him to himſelf again: This particularly affected Mr. Hale, who went into another room, and ſhutting the door fell on his knees, and prayed earneſtly

earneſtly to God, both for his friend, that he might again be reſtored to life, and that himſelf might be forgiven for having countenanced ſuch exceſſes. Moreover, he vowed to God, that he would never again keep company in that manner, nor drink another health while he lived. His friend recovered, and Mr. Hale moſt religiouſly obſerved his vow till his dying day. It was this great man's reſolution, drawn up by him in writing for his own private uſe, with regard to Company (among other articles of conduct), to "do good to them; to uſe God's name reverently, while with them; to beware of leaving an ill example among them; and to receive good from them, if they were more knowing than himſelf."

THAT ever-memorable inſtance of God's mercy, Wilmot Earl of Rocheſter, was in early life always much given to riot and licentiouſneſs. During his travels, however, and thoſe ſcenes at ſea in which he was ſoon after engaged, his mind being better occupied, he had ſo entirely laid down his former intemperance, that at his return, we are informed, he deteſted it. But falling again into company that loved thoſe exceſſes, he was, though not without difficulty, and by many ſteps, brought back to it, and that in a ſhocking degree: For the natural glow of his fancy being enflamed by wine, made him ſo extravagantly pleaſant, that many, to be the more diverted by his humour, made it their ſtudy to engage him deeper and deeper in intemperance; and this at length ſo entirely ſubdued him, that (as he told Dr. Burnet his hiſtorian) for five years together he was continually drunk: not indeed all the while under the viſible effect of it; but his blood was ſo inflamed, that he was not in all that time cool enough to be perfectly maſter of himſelf.

This

This led him to ſay and do many wild and unaccountable things; and by this, he ſaid, he had broken the firm conſtitution of his health, which once ſeemed ſo ſtrong, that nothing was too hard for it; and he ſuffered ſo much in his reputation, that he almoſt deſpaired to recover it. This courſe of life, however, was not always equally pleaſant to him. He had often ſad intervals of ſevere reflection upon it: and though at that time he had not theſe awakened in him from any deep principle of religion, yet the horror which nature excited in him (eſpecially in ſome ſickneſſes) made him too eaſy to receive thoſe ill and ſceptical principles with which others endeavoured to poſſeſs him; ſo that he was ſoon brought to ſet himſelf to ſecure and fortify his mind againſt religion, by diſpoſſeſſing himſelf all he could of the belief or apprehenſions of it. To complete his ruin, the licentiouſneſs of his temper, with the briſkneſs of his wit, diſpoſed him to love the converſation of thoſe who divided their time between lewd actions and irregular mirth: and thus he came at laſt to bend his wit, and direct his ſtudies and endeavours, to ſupport and ſtrengthen thoſe evil principles both in himſelf and others. At length God was pleaſed in a very ſtriking manner to bring him, by pain and ſorrow and ſtrong conviction, to repentance; during the courſe of which, he ſaid to Biſhop Burnet, "In what a condition ſhall I be, if I relapſe after all this?"—but added, "He truſted in the grace and goodneſs of God, and was reſolved to avoid all thoſe temptations, that courſe of life, and company, that were ſo likely to enſnare him; and he deſired to live on no other account, but that he might, by the change of his manners, ſome way take off the high ſcandal his former behaviour had given." This the dying penitent

nitent uttered in various terms to his ſpiritual friend; with other expreſſions to ſome of his former companions which well became his ſtate: giving them a charge to publiſh any thing concerning his converſion, which might be a means to reclaim others; "and praying God, that as his life had done much hurt, ſo his death might do ſome good."

WHEN Marius was ſent againſt the Cimbri, his ſoldiers durſt not look the enemy in the face: their gigantic ſtature and barbarous aſpect awed the Roman bravery. But when they had beheld theſe ſame barbarous Germans three days together from the camp, their ſpirits revived, their congealed courage began to circulate through every vein; they not only fought, but overcame the foe they had ſo lately dreaded. Reverſe the medal, and apply it to thoſe connections in which the young and inexperienced are daily enliſted to their hurt; the effect is obvious and ſtriking. A youth educated in the principles of chriſtianity cannot at firſt think of the breach of a conmmandment without trembling and inward convulſion: but then he ſlides into ſeemingly trivial commiſſions. The aſſociates of his unguarded hours ſtrew every pitfall of pleaſure with flowers. At firſt, a damp ariſes over his mind, and he almoſt inclines to doubt there is ſome error in his progreſs. He becomes uneaſy for a while; yet, urged by example, continues his courſe, and at length conſcience begins to ſlumber: its reproaches are faint, its ſtings ſcarcely perceptible: cuſtom blunts the edge of reflection; and, when once arrived at this pitch of inſenſibility, he heſitates not at many impieties, which before were abhorrent to his nature. So true is that ancient aphoriſm, "*Nemo repentè fuit turpiſſimus*;" No one becomes very wicked on a ſudden. Negligence and diſtruſt firſt unite to weaken

weaken the ſacred ſanction of God's commands, before men can preſume to break them.

EUSEBIUS was not one of thoſe plodders who ſeem to diſband all ſociety, and to forſwear converſation; who place virtue in ſourneſs, and confound piety with ſpleen: No; he was free, eaſy, and cheerful, and never refuſed to partake of thoſe feſtivities which recreate the mind and refreſh the body without prejudice to the conſcience. He lamented in ſilent indignation, to behold Chriſtians leading the lives of the loweſt Pagans, and profaning the beſt religions with the fouleſt crimes.—What pleaſure (would he ſay) can any Chriſtian take in thoſe places where vice rides in triumph, and virtue groans in a dungeon; where goodneſs and decency lie under contempt, and irregularity receives applauſe; where the beſt actions are lampooned, and the worſt gloſſed over or deified by their ſhort-ſighted votaries?—This conſideration weaned Euſebius from the love of the world, and he withdrew into the country, there blending all the qualities of a gentleman ſo handſomely with the duties of a Chriſtian, that it was hard to judge whether his behaviour was more genteel, or more religious. He was wont to ſay, "Thoſe lie under a great miſtake, who fancy that virtue is an enemy to good breeding; that a man muſt turn off civility to become a ſaint; and exclude himſelf from the ſociety of all men, in order to keep up a correſpondence with his God. No (continued he); Chriſtianity makes men honeſt, indeed, but it does not make them clowns; it forbids grimace, but not ſincerity; and it puts a mean between foppiſhneſs and ruſticity. Virtue ſmooths the brow as well as the conſcience, and knows how to temper innocent mirth with a ſeaſonable reſervedneſs and decorum.

corum. So that we may, if we ſo incline, keep up to the height of our duty to God, without dropping our obligations to good neighbourhood, and abandoning the comforts of ſociety."

Mr. NELSON too, the learned and pious author of many excellent books of devotion, was (ſays Mr. SEWARD, in his "Anecdotes,") peculiarly ſplendid in his dreſs and appearance. He was not willing to render the practice of piety more difficult than was neceſſary; and, to attract mankind to goodneſs, ſubmitted to embelliſh the charms of virtue by the graces of elegance.—This gentleman is thought to have been the original from which Mr. Richardſon drew the character of Sir Charles Grandiſon.

ON BAD BOOKS.

SENTIMENTS.

The flowers of eloquence profuſely pour'd
O'er ſpotted vice, fill half the letter'd world;
Wit, a true pagan, deifies the brute,
And lifts our ſwine-enjoyments from the mire:
Can powers of genius exerciſe their page,
And conſecrate enormities with ſong?

YOUNG.

"WORDS, ſays Mr. Addiſon, are the tranſcript of thoſe ideas, which are in the mind of man: writing and printing are the tranſcript of words. As the Supreme Being has expreſſed, and, as it were, printed his ideas in the creation, men expreſs their ideas in books; which, by this great invention of latter ages, may laſt as long as the ſun and moon, and periſh only in the general wreck of nature. Books are the legacies which a great genius leaves to mankind, and which are delivered down from generation to generation, as preſents to the poſterity of thoſe who are yet unborn. Now, if writings are thus durable, continues he, and may paſs from age to age throughout the whole courſe of time, how careful ſhould an author be of committing any thing to print, that may corrupt poſterity, and poiſon the minds of men with vice and error! Writers of great talents, who employ their parts in propagating immorality,

morality, and ſeaſoning vicious ſentiments with wit and humour, are to be looked upon as the peſts of ſociety, and the enemies of mankind. They leave books behind them (as it is ſaid of thoſe who die in diſtempers which breed an ill-will towards their own ſpecies) to ſcatter infection, and deſtroy their poſterity. They act the counterparts of a Confucius, or a Socrates; and ſeem as it were ſent into the world to deprave human nature, and ſink it into the condition of brutality."

There are books whoſe immediate and direct tendency it is to ſerve the cauſe of immorality, and to be the foul vehicles of indecency, obſcenity, and pollution. Theſe are a kind of writings ſo impure and defiling, that it is ſcarcely poſſible to ſpeak of them without incurring ſome degree of defilement; for who can touch pitch and be clean? And they are ſo prejudicial and obnoxious to all purity of mind, that the leaſt ſhare of virtue, I muſt believe, will be ſufficient to render them odious and diſguſting. Nor will you, if you have the leaſt regard for religion, the leaſt reverence for yourſelves, ever be perſuaded to degrade your nature ſo much, as to peruſe ſuch infamous and deteſtable performances.

It is indeed a melancholy reflection, that any ſuch books ſhould be extant among us; it is melancholy to think that any of the human ſpecies ſhould have ſo far loſt all ſenſe of ſhame, all feelings of conſcience, as to ſit down deliberately, and compile a work entirely in the cauſe of vice and immorality; a work which, for aught they know, may ſerve to pollute the minds of millions, and propagate contagion and iniquity through generations yet unborn; living, and ſpreading its baneful effects, long after the unhappy

happy hand which wrote it is mouldered into duſt.

The Engliſh language abounds with excellent writers in every branch of uſeful and entertaining ſcience: You will reap, from an attention to ſuch authors, not only an increaſe of wiſdom, but alſo of virtue, her fair companion; and by theſe will be introduced to an acquaintance with ſuch happineſs as vice never knew, as all the gayeſt ſcenes of immorality could never afford.

EXAMPLES.

THE Earl of Rocheſter, at a time when he lay dangerouſly ſick, and had deſired the aſſiſtance of a neighbouring curate, confeſſed to him with great contrition, that nothing ſat more heavy at his heart, than the ſenſe of his having ſeduced the age by his writings, and that their evil influence was likely to continue even after his death. The curate, upon further examination, finding the penitent in the utmoſt agonies of deſpair, and being himſelf a man of learning, told him, that he hoped his caſe was not ſo deſperate as he apprehended, ſince he found that he was ſo very ſenſible of his fault, and ſo ſincerely repented of it. The penitent ſtill urged the evil tendency of his book to ſubvert all religion, and the little ground of hope there could be for one, whoſe writings would continue to do miſchief when his body was laid in aſhes. The curate, finding no other way to comfort him, told him, "that he did well in being afflicted for the evil deſign with which he publiſhed his book, but that he ought to be very thankful that there was no danger of its doing any hurt; that his cauſe was ſo very bad, and his arguments ſo weak, that he did not apprehend any ill effects

effects from it: in ſhort, that he might reſt ſatisfied, his performance could do no more miſchief after his death, than it had done whilſt he was living. To which he added, for his farther ſatisfaction, that he did not believe any, beſides the author's particular friends and acquaintance, had ever been at the pains of reading it, or that any body, after his death, would ever enquire after it."

The atheiſtical writer Lucretius is reported, by two ancient authors, to have run mad, and to have killed himſelf.

WHAT a bleſſing to mankind, in himſelf and in his writings, was the ingenious, humble, and pious Mr. Boyle; what a common peſt to ſociety was the fallacious, proud, and impious Hobbes! Accordingly we find the former bad adieu to this world with the utmoſt ſerenity, honour, and hope; while the other went out of it in the dark, with an odium on his name, as well as with terrible apprehenſions of an unknown future. He had been an inſtrument of the prince of darkneſs, in poiſoning many young gentlemen and others with his wicked principles, as the late Earl of Rocheſter (heretofore mentioned) confeſſed with extreme grief in the hours of affliction. It is remarked by thoſe who critically obſerved the author of "The Leviathan," that though, in a humour of bravado, he would ſpeak very ſtrange and unbecoming things of God, yet in his ſtudy, in the dark, and in his retired thoughts, he trembled before him. What could make this ſtrange man awake in ſuch terror and amazement, if his candle happened to go out in the night, but that he was unable to bear the diſmal reflections of his diſſolute and gloomy mind, and becauſe he neither knew how quite to extinguiſh, nor yet how to bear the light of conſcience,

that "candle of the Lord," within him? Many, alas! appear like Atheiſts in their mirth, in wine and company, who are quite of other ſentiments in ſickneſs, and the gloom of ſolitude.

HOW remarkably careful the ancients were of what books they let their children read, may be ſeen in that amiable writer Rollin. Valerius Maximus, in particular, informs us, that the Lacedemonians commanded the books of the poet Archilochus to be removed from their city, as judging the reading of them highly improper for their youth, and ſubverſive of decency and good manners. Thus that wiſe nation held in little eſteem the elegance and wit of his writings; which, however they might refine the imagination, were but too likely to hurt the mind, and contaminate the principles of their children.

ON his death-bed the penitent Earl of Rocheſter was (as we have juſt obſerved) touched with very ſtrong compunction for the various indecencies he had diffuſed from his pen; accordingly, we have ſeen how extremely ſolicitous he was, if it were poſſible, to ſuppreſs and ſtifle them, as ſuited only to ſerve the cauſe of vice and profaneneſs. He ingenuouſly declared, "that that abſurd and fooliſh philoſophy which the world had ſo much admired, as propagated by the late Mr. Hobbes and others, had undone him, and many more, of the beſt talents in the nation:" while his ſenſe of the paſt, and his hearty concern for the pious education of his children, made him wiſh, "that his ſon might never be a wit; that is (as he himſelf explained it), one of thoſe wretched creatures who pride themſelves in abuſing God and religion, denying his being or his providence; but rather that he might become

an

an honeſt and religious man, which alone could render him the ſupport and bleſſing of his family."

Above all, he was remarkably hearty in his endeavours to be ſerviceable to thoſe about him. On which head, we cannot paſs by that moſt fervent and paſſionate exclamation of his to a gentleman of ſome character, who came to viſit him in his laſt illneſs. "O remember," ſaid he, "that you contemn God no more! he is an avenging God, and will viſit you for your ſins! will, in mercy, I hope, touch your conſcience ſooner or later, as he has done mine! You and I have been friends and ſinners together a great while! therefore I am the more free with you. We have been all miſtaken in our conceits and opinions: our perſuaſions have been falſe and groundleſs; therefore God grant you repentance!" And, ſeeing the ſame gentleman next day again, he ſaid to him, "Perhaps you were diſobliged by my plainneſs to you yeſterday: I ſpake the words of truth and ſoberneſs to you;" and (ſtriking his hand upon his breaſt with great emotion) ſaid, "I hope God will touch your heart."

There are, perhaps, few inſtances in all hiſtory that can parallel theſe keen convictions of an awakened mind. Dr. Young, in the celebrated work above quoted, obſerves,

"*A death-bed's a detector of the heart;*
Truth is depoſited with man's laſt hour,
An honeſt hour, and faithful to her truſt:
Men may live *fools, but fools they cannot* die."

LOUIS XIV. of France, who was not fond of books, aſked Montauſier, his ſon's tutor, why he was

was always reading, and what good it did him? "Sire," replied he, "good books have the ſame effect upon my mind that the partridges your Majeſty is ſo good as occaſionally to ſend me have upon my body; they ſupport and nouriſh it."

CONVERSATION.

SENTIMENTS.

Let no corrupt communication proceed out of your mouth: but that which is good, to the uſe of edifying.

PLUTARCH tells us, in few words, what an infinite advantage Alexander reaped from the fine taſte wherewith his preceptor Ariſtotle inſpired him, even from his tendereſt infancy. "He loved (ſays our author) to converſe with learned men; to improve himſelf in knowledge; and to ſtudy." Three ſources theſe of a monarch's happineſs, which enable him to ſecure himſelf from numberleſs difficulties; three certain and infallible methods of learning to reign without the aſſiſtance of others. The converſation of perſons of fine ſenſe inſtructs a prince, as it were, in the way of amuſement; and teaches him a thouſand curious and uſeful things without coſting him the leaſt trouble. The leſſons inculcated by able maſters impreſs and wonderfully improve, and furniſh him with rules to govern his ſubjects with wiſdom; and in fine, ſtudy, eſpecially that of hiſtory, crowns the whole; becomes to him a preceptor of all ſeaſons, and for all hours; that, without growing troubleſome, acquaints him with truths which no one elſe dare to give him; under fictitious names exhibits him to himſelf, and teaches him

him to know, to feel and ſupport his own character, as well as to inveſtigate thoſe of mankind, who are the ſame in all ages.

IT was Mr. Locke's peculiar art in converſation to lead people to talk of their own profeſſion, or whatever they beſt underſtood. With a gardener he diſcourſed of gardening; with a jeweller, of diamonds; with a chymiſt, of chymiſtry; with a watch-maker, of clocks, watches, &c. "By this means (ſaid he) I pleaſe all thoſe men who commonly can ſpeak pertinently upon nothing elſe. As they believe I have an eſteem for their profeſſion, they are charmed with ſhewing their abilities before me; and I in the mean time improve myſelf by their diſcourſe." By thus putting queſtions to artificers, he would ſometimes find out a ſecret in their art which they did not underſtand themſelves; and often give them views of the ſubject entirely new, which they put into practice with advantage. In one of his Letters, ſpeaking of the advantages of converſation, he ſays, "There are ſcarcely any two men that have perfectly the ſame views of the ſame thing, till they come with attention, and perhaps mutual aſſiſtance, to examine it; a conſideration that makes converſation with the living much more deſirable than conſulting the dead."

THE faculty of interchanging our thoughts with one another, or what we expreſs by converſation, has always been repreſented by moral writers as one of the nobleſt privileges of reaſon, and which more particularly ſets mankind above the brute part of creation. Monſieur Varillas once told his friend, the author of the Menagiana, that out of every ten things he knew he had learned nine in converſation. "And I too," ſays M. Menage, "can in a great meaſure declare the ſame."

OF all the inconveniences attending the intercourſe of mankind, ſlander and detraction are the moſt frequent, and in a very high degree odious and deteſtable. We are told of St. Bernard, that when he was drawing near his end, he thus ſolemnly addreſſed himſelf to his brethren, as a dying man bequeathing legacies to his friends. "Three things I require you to keep and obſerve; which I remember to have kept, to the beſt of my power, as long as I have lived. 1. I have not willed to ſlander any perſon; and if any have fallen, I have hid it as much as poſſible. 2. I have ever truſted leſs to my own wit and underſtanding than to any other's. 3. If I were at any time hurt, harmed, and annoyed, I never wiſhed vengeance againſt the party who ſo wronged me."

IT is always a certain ſign of an ill heart, to be inclined to defamation. This temper has ever been in the higheſt degree odious to gallant ſpirits, and ought to be ſcouted from every ſociety of men. The Perſian ſoldier, who was overheard reviling Alexander the Great, was well admoniſhed by his officer in theſe memorable words: "Sir, you are paid to fight againſt Alexander, and not to rail at him."

EXAMPLES.

CICERO, in one of his pleadings, defending his client from general ſcandal, ſays very handſomely, and with much reaſon, "There are many who have particular engagements to the proſecutor; there are many who are known to have ill-will to him for whom I appear; there are many who are naturally addicted to defamation, and envious of any good to any man, who may have contributed to ſpread reports of this kind: for nothing is ſo ſwift as ſcandal; nothing

nothing is more eaſily ſent abroad; nothing received with more welcome; nothing diffuſes itſelf ſo univerſally. I ſhall not deſire, that if any report to our diſadvantage has any ground for it, you would overlook or extenuate it. But if there be any thing advanced without a perſon who can ſay whence he had it, or which is atteſted by one who forgot who told it him, or who had it from one of ſo little conſideration, that he did not then think it worth his notice; all ſuch teſtimonies as theſe I know you will think too ſlight to have any credit againſt the innocence and honour of our fellow citizen." What an admirable rule and criterion of converſation is this! When an ill report is traced, it very often vaniſhes among ſuch as the orator has here recited; and how deſpicable a creature muſt that be who is in pain for what paſſes among ſo frivolous a people!

FEW have more happily expreſſed themſelves on the topic in queſtion than Epictetus. "Conſider with yourſelf ſeriouſly (ſays he) what figure is moſt fit for you to make in the world; and then fix upon a method and rule in order hereunto; which be ſure to obſerve moſt nicely, both at home alone, and abroad in company. At all public entertainments, and in mixed companies, keep a ſtrict guard upon yourſelf, leſt you be infected with rude and vulgar converſation; for know, that though a man be ever ſo clear himſelf, yet by frequenting company that are tainted, he will of neceſſity contract ſome pollution from them. Above all things, take care not to talk of other people; neither ſo as to cenſure their conduct, nor to be laviſh in their commendation, nor to make invidious compariſons between one and another. In familiar converſation with your friends and acquaintance, do not make it your buſineſs to entertain the company with tedious narratives of yourſelf, and your

own affairs. Conſider that their ſenſations and yours are very different upon theſe occaſions; and though the exploits by which you have ſignalized yourſelf, the ſucceſſes you have obtained, the dangers you have encountered, or the afflictions you have undergone, may be a very agreeable ſtory to yourſelf to tell, yet it will not be equally ſo for others to hear. As little will it become you to render yourſelf the common buffoon, and be always trying to make the company laugh; for this is a very nice and tickliſh thing, exceedingly apt to degenerate into vice and folly; and, obſerve it when you will, he that only ſtudies men's diverſion, ſhall be ſure at the ſame time to loſe their reſpect. Of all kinds of diſcourſe, none is more unſafe, none more deſpicable, than that which breaks in upon modeſty and good manners: whenever therefore any perſon in your preſence flies out into obſcenity, if ſo great a liberty can decently be taken, reprove him publicly, and put a ſtop to the lewd talk. But if that cannot conveniently be done, do yourſelf the juſtice to diſapprove it; and, by forbearing to join with him, by bluſhing for him, and by chiding looks, let all the company ſee plainly that you deteſt his filthy ribaldry."

EUSEBIUS was a man of ſenſe, of politeneſs, and of unaffected piety: it often ſhocked him to find, in the common intercourſes of life, that Chriſtians, to whom our Saviour has ſaid, "ſwear not at all," aſſumed a liberty of ſwearing by all things. A thouſand good qualities in a perſon made no atonement in his opinion for this only bad one; and though he pitied thoſe failures that ſavoured of weakneſs, he never gave quarter to blaſphemy. Other vices (ſaid he) make bold with God's commands; this outrages his very perſon; it adds inſult

ſult to diſobedience, and contempt to abuſe: it is a ſymptom of abſolute irreligion. For who will revile the very Being he adores, or rally and worſhip the ſame object? And what reſpect, ſatisfaction, or credit, can we expect to derive from him who turns upon his Creator, and flies in the face of the Omnipotent?"

NEANDER was an excellent ſoldier; he feared nothing but fear; he always choſe the van, and was often the firſt man on the breach. All admired his courage, and praiſed it; and even thoſe who diſapproved his conduct did juſtice to his valour. This gentleman, however, unfortunately managed it ſo as to loſe at the table the glory he won in the field; and by talking away in his winter quarters, diſſipated the honour he had purchaſed in the whole campaign. In ſhort, he was a moſt inſufferable egotiſt. "I did this (ſaid he) at the ſiege of R——, and this at the battle of D———. Had not I ſeized on ſuch a poſt at ***, the army had been in danger." One would have thought all the generals and ſoldiers had been in garriſon, and that Neander, with his ſmall brigade alone, had defeated the deſigns of the French. This overgrown vanity coſt him dear; inſtead of gaining the reputation of a general, he went off with that of a fop; and all concluded that he was too ambitious of praiſe to deſerve any. Deep rivers move with a ſilent majeſty; ſhallow brooks alone make a noiſe and tumult among the pebbles. The great Marſhal de Turenne never ſpoke of himſelf but when forced, and even then with modeſty: and though the king was wholly indebted to the wiſe conduct of this gallant man for many victories, yet Turenne never was the man to blazon it; on the contrary he would lay his miſcarriages at his own door, and

ſucceſs at that of his officers and ſoldiers. This made him appear great even in his overthrow; and generally his moderation was more glorious to him than victory.

SIR Richard Steele obſerves, that there are ſome men who on all occaſions, in all companies, talk in the ſame circle and round of chat as they have picked up in their daily peregrinations. "I remember (ſays he) at a full table in the city, one of theſe ubiquitary wits was entertaining the company with a ſoliloquy (for ſo I call it when a man talks to thoſe who do not underſtand him) concerning wit and humour. An honeſt gentleman who ſat next to me, and was worth half a plumb, ſtared at him, and, obſerving there was ſome ſenſe, as he thought, mixed with his impertinence, whiſpered me, "Take my word for it, this fellow is more knave than fool." This was all my good friend's applauſe of the wittieſt man of talk that I was ever preſent at; which wanted nothing to make it excellent, but that there was no occaſion for it."

THE ſame ingenious author has the following remarks on loquacity. "I look upon a tedious talker, or what is generally known by the name of "a ſtory-teller," to be much more inſufferable than even a prolix writer. An author may be toſſed out of your hand, and thrown aſide, when he grows dull and tireſome; but ſuch liberties are ſo far from being allowed towards theſe orators in common converſation, that I have known a challenge ſent a perſon for going out of the room abruptly and leaving a man of honour in the midſt of a diſſertation. The life of man is too ſhort for a ſtory-teller. Methuſalem might be half an hour in telling what o'clock it was: but for us poſtdiluvians, we ought to do every thing in haſte; and in our ſpeeches, as well

well as actions, remember that our time is ſhort. I would eſtabliſh but one great general rule to be obſerved in all converſation; which is this, "That men ſhould not talk to pleaſe themſelves, but thoſe that hear them." This would make them conſider whether what they ſpeak be worth hearing; whether there be either wit or ſenſe in what they are about to ſay; and whether it be adapted to the time when, the place where, and the perſon to whom it is ſpoken."

A CERTAIN celebrated nobleman ſpeaking of another, remarkable in converſation for his loquacity and manner of addreſs, obſerved, "that he was always too big for his company." This fault is not a whit the leſs unpardonable for being ſo very common: it is neither good-natured, nor juſt, nor decent; but the certain mark of a deficient judgement. Good-nature is more agreeable in converſation than wit, and gives a certain air to the countenance which is more amiable than beauty. It ſhews virtue in the faireſt light, takes off in ſome meaſure from the deformity of vice, and makes even folly and impertinence ſupportable.

ZENO the philoſopher, being preſent when a perſon of a loquacious diſpoſition played himſelf off, ſaid, with an air of concern in his countenance, "I perceive that poor gentleman is ill. He has a violent flux upon him." The company was alarmed, and the rhetorician ſtopped in his career: "Yes (added Zeno) the flux is ſo violent, that it has carried his ears into his tongue."

THE ſignificance and importance of frivolous trifling converſation, was ſmartly repreſented by a philoſopher; who, being aſked how he left the company employed, made anſwer, "Some in milking the ram, others in holding the pail;" intimating

thereby, that they were to the full as unprofitably employed.

OF the great Lord Bacon's mode of regulating the converſation at his table, Mr. Seward has recorded (from an almoſt forgotten author) the following particulars: "He never took a pride (as is the humour of ſome) in putting any of his gueſts, or thoſe that diſcourſed with him, to the bluſh, but was ever ready to countenance their abilities, whatever they were. Neither was he one that would appropriate the diſcourſe to himſelf alone, but left a liberty to the reſt to ſpeak in their turns; and he took pleaſure to hear a man ſpeak in his own faculty, and would draw him on and allure him to diſcourſe upon different ſubjects: and for himſelf, he deſpiſed no man's obſervations, but would light his torch at any man's candle." Again, Mr. Oſborn, who knew Lord Bacon perſonally, in his "Advice to his Son," thus deſcribes him: "Lord Bacon, Earl of St. Alban's, in all companies did appear a good proficient (if not a maſter) in thoſe arts entertained for the ſubject of every one's diſcourſe; ſo as I dare maintain, without the leaſt affectation of flattery or hyperbole, that his moſt caſual talk deſerveth to be written, as I have been told that his firſt or fouleſt copies required no great labour to render them competent for the niceſt judgments; a high perfection, attainable only by uſe, and treating with every man in his reſpective profeſſion, and what he was moſt verſed in. So as I have heard him entertain a country lord in the proper terms relating to hawks and dogs, and at another time outcant a London chirurgeon. Thus he did not only learn himſelf, but gratify ſuch as taught him, who looked upon their callings as honourable through his notice.

Nor

Nor did an eaſy falling into arguments (not unjuſtly taken for a blemiſh in the moſt) appear leſs than an ornament in him; the ears of the hearers receiving more gratification than trouble, and (ſo) no leſs ſorry when he came to conclude, than diſpleaſed with any that did interrupt him. Now this general knowledge he had in all things, huſbanded by his wit, and dignified by ſo majeſtical a carriage he was known to own, ſtruck ſuch an awful reverence in thoſe he queſtioned, that they durſt not conceal the moſt intrinſic part of their myſteries from him, for fear of appearing ignorant, or ſaucy; all which rendered him no leſs neceſſary than admirable at the Council table, where, in reference to impoſitions, monopolies, &c. the meaneſt manufactures were an uſual argument; and (as I have heard) did in this baffle the Earl of Middleſex, that was born and bred a citizen, &c. Yet without any great (if at all) interrupting his other ſtudies, as is not hard to be imagined of a quick apprehenſion, in which he was admirable."

DUELLING.

SENTIMENTS.

Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed.

PERHAPS there is not any word in the language leſs underſtood than HONOUR, and but few that might not have been equally miſtaken, without producing equal miſchief. Honour is both a motive and an end; as "a principle of action," it differs from virtue only in degree, and therefore neceſſarily includes it, as Generoſity includes Juſtice; and as "a reward," it can be deſerved only by thoſe actions, which no other principle can produce. To ſay of another, "That he is a man of Honour," is at once to attribute the principle, and to confer the reward: but in the common acceptation of the word, HONOUR, as a principle, does not include virtue; and therefore, as a reward, is frequently beſtowed upon vice. Hence (ſuch is the blindneſs and vaſſalage of human reaſon) men are diſcouraged from virtue by the fear of ſhame, and incited to vice by the hope of honour. Honour, indeed, is always claimed in ſpecious terms; but the facts upon which the claim is founded are often flagitiouſly wicked. Lothario arrogates the character of "a Man of Honour," for having defended a lady who had put herſelf un-

der his protection from inſult, at the riſque of life; and Aleator, for fulfilling an engagement, to which the law would not have obliged him, at the expence of liberty. But the champion of the lady had firſt ſeduced her to adultery, and to preſerve her from the reſentment of her huſband, had killed him in a duel; and the martyr to his promiſe had paid a ſum, which ſhould have diſcharged the bill of a tradeſman, to a gameſter of quality, who had given him credit at cards! Such, in the common opinion, are "Men of Honour;" and he who in certain circumſtances ſhould abſtain from murder, perfidy, or ingratitude, would be avoided, as reflecting infamy upon his company. Honour, as a principle, is the refinement of virtue; as an end, it is the ſplendor of reputation, the reward of ſuch virtue: and the true man of honour is he, who, from the native excellence and real dignity of juſtice, goodneſs, and truth, is led to act at all times conſiſtently with them; ever reverencing his conſcience and his character, and ſolicitous to fill up the great, the worthy part, far above the narrow reſtraint and coercion of the laws, or the infallible teſtimony of mere human judgment. And can it be ſuppoſed that a principle like this can ever allow, can ever juſtify the hazarding our own, or taking away the life of a brother, for a ſlight, nay for the greateſt affront imaginable? Can it be ſuppoſed that a principle like this can ever give riſe to duels, or attain its great end and reward, a ſplendid reputation, in conſequence of them? Men inſtigated by the meaneſt paſſions, with revenge and guilt boiling in their hearts, preparing by the piſtol or the ſword to finiſh each other's ſhort and precarious exiſtence; and to plunge, the one with all his vices bloſſoming upon him,

him, into awful eternity; the other, to drag the miſerable remains of life, haunted with the diſtracting conſciouſneſs of his brother's, his friend's, perhaps his once deareſt friend's murder upon his ſoul. Perhaps he lives the ſole hope and ſtay of ſome ancient and venerable houſe; and, after all the labour and anxiety of youthful education is paſt, is advancing on the great theatre of the world, the delight of his friends, and the ſolicitous expectation of his affectionate parents; who in the decline of life ſee with tranſport their youth renewed, and the hopes and honour of their family re-flouriſhing in their beloved ſon.

But dearer, tenderer ties ſtill remain, to twine about the heart, to touch it with the keeneſt ſenſibility, and to preſerve it from the ſeducing calls of falſe honour and romantic bravery. If thou wilt needs engage in the deſperate duel, ſee, on one ſide, —to unnerve thy wretched arm—Honour, reaſon, humanity, religion, diſavowing the deed. And from what ſource then ſhall Courage ſpring? And, on the other ſide, ſee the beloved and faithful partner of thy bed, with ſtreaming eyes, and anguiſh too great for utterance, pointing to the little pledges of your mutual affection, and with dumb but expreſſive oratory, bewailing her widowed, and their orphan ſtate!

EXAMPLES.

EUGENIO, in conſequence of a quarrel with the illiberal and brutiſh Ventoſus, received a challenge from the latter; which he anſwered by the following billet: "Sir, your behaviour laſt night has convinced me that you are a ſcoundrel; and your letter this morning that you are a fool. If I ſhould accept your challenge, I ſhould myſelf be both,

both. I owe a duty to God and my country, which I deem it infamous to violate; and I am entruſted with a life, which I think cannot without folly be ſtaked againſt your's. I believe you have ruined, but you cannot degrade me. You may poſſibly, while you ſneer over this letter, ſecretly exult in your own ſafety; but remember, that to prevent aſſaſſination I have a ſword, and to chaſtiſe inſolence a cane."

FORGIVENESS of injuries, and a merciful diſpoſition towards thoſe who have offended us, is not only an infallible mark of a great and noble mind; but is our indiſpenſable duty, as reaſonable creatures, and peculiarly ſo as Chriſtians. The following is a fine example of this virtue: Gaſton, marquis de Renty, an illuſtrious nobleman, was a ſoldier and a Chriſtian; and had the peculiar felicity to reconcile the ſeeming oppoſition between thoſe characters. He had a command in the French army; and had the misfortune to receive a challenge from a perſon of diſtinction in the ſame ſervice. The marquis returned for anſwer, That he was ready to convince the gentleman that he was in the wrong; or, if he could not convince him, was as ready to aſk his pardon. The other, not ſatisfied with this reply, inſiſted upon his meeting him with the ſword. To which the marquis ſent this anſwer: "That he was reſolved not to do it, ſince God and his king had forbidden it; otherwiſe, he would have him know, that all the endeavours he had uſed to pacify him did not proceed from any fear of him, but of Almighty God, and his diſpleaſure: that he ſhould go every day about his uſual buſineſs, and if he did aſſault him he would make him repent it." The angry man, not able to provoke

voke the marquis to a duel, and meeting him one day by chance, drew his ſword and attacked him: the marquis ſoon wounded and diſarmed both him and his ſecond, with the aſſiſtance of a ſervant who attended him. But then did this truly Chriſtian nobleman ſhew the difference betwixt a brutiſh and a Chriſtian courage; for, leading them to his tent, he refreſhed them with wine and cordials, cauſed their wounds to be dreſſed, and their ſwords to be reſtored to them; then diſmiſſed them with Chriſtian and friendly advice; and was never heard to mention the affair afterwards, even to his neareſt friends. It was an uſual ſaying with this great man, "That there was more true courage and generoſity in bearing and forgiving an injury, for the love of God, than in requiting it with another; in ſuffering, rather than revenging; becauſe the thing was really more difficult." Adding, "that bulls and bears had courage enough, but it was a brutal courage; whereas that of men ſhould be ſuch as became rational beings and Chriſtians."

A QUARREL having ariſen between a celebrated gentleman in the literary world and one of his acquaintance; the latter heroically, and no leſs laconically, concluded a letter to the former, on the ſubject of the diſpute, with "I have a life at your ſervice, if you dare to take it." To which the other replied, "You ſay you have a life at my ſervice, if I dare to take it. I muſt confeſs to you that I dare not take it: I thank my God I have not the courage to take it. But though I own that I am afraid to deprive you of your life; yet, Sir, permit me to aſſure you, that I am equally thankful to the Almighty Being, for mercifully beſtowing on me ſufficient reſolution, if attacked, to defend my own."

own." This unexpected kind of reply had the proper effect; it brought the madman back again to reason; friends intervened, and the affair was compromised.

MYRTLE, a character in Steele's "Conscious Lovers," delivers the following just sentiments on this subject: "How many friends have died by the hands of friends for the want of temper! There is nothing manly but what is conducted by reason, and agreeable to the practice of virtue and justice; and yet how many have been sacrificed to that idol the unreasonable opinion of men!

Betray'd by honour, and compell'd by shame,
They hazard being *to preserve a* name."

SIR WALTER RALEIGH (a man of known courage and honour) being very injuriously treated by a hot-headed, rash youth, who next proceeded to challenge him, and on his refusal spit upon him, and that too in public; the knight, taking out his handkerchief, with great calmness made him only this reply: "Young man, if I could as easily wipe your blood from my conscience, as I can this injury from my face, I would this moment take away your life." The consequence was, that the youth, struck with a sudden and strong sense of his misbehaviour, fell upon his knees and begged forgiveness.

THE Turks, we are assured, suffer no such things as duels in their dominions. Busbequius tells us of a reproof given to a valiant man by a basha of Constantinople, for boasting that he had challenged his enemy, which is well worthy the notice of every thinking Christian. "How durst thou (said he) challenge thy fellow-creature to a duel?

duel? What! was there not a Chriſtian to fight with? Do not both of you eat the emperor's bread? And yet, forſooth, you muſt go about to take away each other's lives! What precedent had you for this? Do not you know that whoever of the twain had died, the emperor had loſt a ſubject?" Saying this, the challenger was immediately ordered to priſon, where he lay pining many months, and was at laſt with difficulty releaſed, and even then with the loſs of his reputation.

WHEN any matter of difference had fallen out in Macedon betwixt two perſons, who were notoriouſly men of a turbulent and contentious temper, it was brought before King Philip, that he might determine it at his pleaſure; who is reported to have generally paſſed this exemplary ſentence upon them: "You (ſaid he to the one) I command immediately to run out of Macedon; and you (turning to the other) ſee that you make all imaginary haſte after him:" Thus baniſhing them as peſts from the capital. A good riddance (ſays our author) of ſuch ſalamanders as delight to live in the fire of contention; commencing ſharp quarrels upon trivial accounts, and withal knowing no time wherein to end them.

IT is no uncommon thing, with perſons of duelling propenſity, to make a very liberal, but inexplicable uſe of the term "Satisfaction." An honeſt country gentleman had the misfortune to fall into company with two or three modern men of honour, where he happened to be very ill treated. One of the company, being conſcious of his offence, ſent a note to him the next morning, telling him "he was ready to give him ſatisfaction." "Why ſurely now (ſays the plain, honeſt man) this is fine doing;

ing; laſt night he ſent me away very much out of temper; and this morning he fancies it would be a ſatisfaction to me to be run through the body!"

THE ancient Greeks and Romans never wore ſwords but in war; neither were any duels ever fought amongſt them. If they challenged one another, it was either a conteſt between rival princes, and to prevent a greater effuſion of blood; or elſe, it was ſingly to fight againſt the enemies of their country. Cæſar has given us a remarkable inſtance of this kind of challenge, in his excellent Commentaries. Two centurions of high rank, T. Pulfio and L. Varenus, having with great animoſity long conteſted which was the braver man, or moſt worthy of preferment, and being preſent at Cæſar's camp when aſſaulted by the Gauls, the former, in the heat of the attack, called aloud to the latter in theſe words: "Why ſhould you remain in doubt, Varenus? What fairer opportunity can you deſire for the proof of your valour? This, this ſhall be the day to decide our controverſies." Immediately on this ſpirited call Pulfio went out of the camp and ruſhed upon the enemy. Varenus followed his rival, who, with his javelin, ſlew the firſt of the Gauls who engaged him; but being attacked by a ſhower of darts, one of them pierced his ſhield, and ſtuck after ſuch a manner in his belt as prevented him from drawing his ſword. The enemy preſently ſurrounded him, thus encumbered and unable to defend himſelf. At this inſtant Varenus came up to his aſſiſtance, ſlew one, and drove the reſt before him; but, purſuing them too eagerly, he ſtepped into a hole and fell down. Pulfio, who had now diſencumbered himſelf from the dart, and drawn his ſword, came very ſeaſonably to the reſcue

of

of Varenus; with whom, after having ſlain many of the Gauls, he returned with ſafety and glory to the camp. Thus the Romans, we ſee, did not, in their private quarrels, ſheath their ſwords in each other's breaſt; conteſts of valour among them were only calls and incitements to the exertion of public and patriotic deeds.

IT is reported of the famous Viſcount de Turenne, that when he was a young officer, and at the ſiege of a fortified town, he had no leſs than twelve challenges ſent him; all of which he put in his pocket without farther notice: but being ſoon after commanded upon a deſperate attack on ſome part of the fortifications, he ſent a billet to each of the challengers, acquainting them, "that he had received their papers, which he deferred anſwering till a proper occaſion offered, both for them and himſelf, to exert their courage for the king's ſervice; that being ordered to aſſault the enemy's works the next day, he deſired their company; when they would have an opportunity of ſignalizing their own bravery, and of being witneſſes of his." We may leave the reader to determine, in this caſe, who acted moſt like a man of ſenſe, of temper, and of true courage.

WHEN Auguſtus Cæſar received a challenge from Mark Antony (in his decline of fortune) to engage him in ſingle combat, he very calmly anſwered the bearer of the meſſage, "If Anthony is weary of his life, tell him there are other ways of death beſides the point of my ſword!" Now, who ever deemed this an inſtance of cowardice? All ages have admired it as the act of a diſcreet and gallant man; who, ſenſible of his own importance, knew how to treat the petulant and vindictive humour

mour of a diſcontented adverſary with its deſerved contempt.

THE following ſtory told by Mr. Seward in his "Anecdotes," places duelling in a truly ridiculous light, and is too humorous to be omitted in this work, by which it is our wiſh at the ſame time to amuſe and to inſtruct: "General Guiſe going over one campaign to Flanders, obſerved a young raw officer who was in the ſame veſſel with him, and with his uſual humanity told him, that he would take care of him, and conduct him to Antwerp, where they were both going; which he accordingly did, and then took leave of him. The young fellow was ſoon told by ſome arch rogues whom he happened to fall in with, that he muſt ſignalize himſelf by fighting ſome man of known courage, or elſe he would ſoon be deſpiſed in the regiment. The young man ſaid, he knew no one but Colonel Guiſe, and he had received great obligations from him: It was all one for that, they ſaid, in theſe caſes, the Colonel was the fitteſt man in the world, as every body knew his bravery. Soon afterwards, up comes the young officer to Colonel Guiſe as he was walking up and down in the coffee-houſe, and began in a heſitating manner to tell him how much obliged he had been to him, and how ſenſible he was of his obligations. "Sir," replied Colonel Guiſe, "I have done my duty by you and no more." "But, Colonel," adding the young officer faultering, "I am told that I muſt fight ſome gentleman of known courage, and who has killed ſeveral perſons, and that nobody"—"Oh, Sir," replied the Colonel, "your friends do me too much honour; but there is a gentleman (pointing to a fierce-looking black fellow that was ſitting at one

of

of the tables) who has *killed half the regiment.*" So up goes the officer to him, and tells him he is well informed of his bravery, and that for that reason he must fight him. "Who I, Sir?" replied the gentleman: "Why I am *Peale the apothecary!*"

ENVY.

ON ENVY.

SENTIMENTS.

He who filches from me my good name enriches not himſelf, but makes me poor indeed.

ENVY is almoſt the only vice which is practicable at all times, and in every place; the only paſſion which can never lie quiet for want of irritation; its effects are therefore every way diſcoverable, and its attempts always to be dreaded.

It is impoſſible to mention a name which any advantageous diſtinction has made eminent but ſome latent animoſity will burſt out. The wealthy trader will never want thoſe who hint with Shylock, that ſhips are but boards, and that no man can properly be termed rich whoſe fortune is at the mercy of the winds. The beauty provokes, whenever ſhe appears, a thouſand murmurs of detraction and whiſpers of ſuſpicion. The genius ſuffers perſecution from innumerable critics, whoſe acrimony is excited merely by the pain of ſeeing others pleaſed, of hearing applauſes which another enjoys.

The frequency of envy makes it ſo familiar, that it eſcapes our notice; nor do we often reflect upon its turpitude or malignity, till we happen to feel its influence. When he that has given no provocation to malice, but by attempting to excel in ſome uſeful

art, finds himſelf purſued by multitudes whom he never ſaw with implacability of perſonal reſentment; when he perceives clamour and malice let looſe upon him as a public enemy, and incited by every ſtratagem of defamation; when he hears the misfortunes of his family, or the follies of his youth, expoſed to the world; and every failure of conduct, or defect of nature, aggravated and ridiculed; he then learns to abhor thoſe artifices at which he only laughed before; and diſcovers how much the happineſs of life would be advanced by the eradication of envy from the human heart.

It is, above all other vices, inconſiſtent with the character of a ſocial being, becauſe it ſacrifices truth and kindneſs to very weak temptations. He that plunders a wealthy neighbour gains as much as he takes away, and improves his own condition in the ſame proportion as he impairs another's; but he that blaſts a flouriſhing reputation muſt be content with a ſmall dividend of additional fame; ſo ſmall as can afford very little conſolation to balance the guilt by which it is obtained.

Plutarch compares envious perſons to cupping glaſſes; which ever draw the worſt humours of the body to them: they are like flies, which reſort only to the raw and corrupt parts of the body, or, if they light on a ſound part, never leave blowing upon it till they have diſpoſed it to putrefaction. When Momus could find no fault with the face in the picture of Venus, he picked a quarrel with her ſlippers; and ſo theſe malevolent perſons, when they cannot blame the ſubſtance, will yet repreſent the circumſtance of men's beſt actions with prejudice. This black ſhadow is ſtill obſerved to wait upon thoſe that have been the moſt illuſtrious for virtue, or remarkable for ſome kind of perfection;

and

and to excel in either has been made an unpardonable crime.

EXAMPLES.

MUTIUS, a citizen of Rome, was noted to be of ſuch an envious and malevolent diſpoſition, that Publius one day, obſerving him to be very ſad, ſaid, "Either ſome great evil is happened to Mutius, or ſome great good to another."

DIONYSIUS the tyrant (ſays Plutarch) out of envy puniſhed Philoxenus the muſician becauſe he could ſing, and Plato the philoſopher becauſe he could diſpute better than himſelf.

IN the reign of Tiberius Cæſar there was a portico at Rome that bowed outwards on one ſide very much. A certain architect undertook to ſet it right and ſtraight: he underpropped it every way on the upper part, and bound it about with thick cloths, and the ſkins and fleeces of ſheep, and then, with the help of many engines and a multitude of hands, he reſtored it to its former uprightneſs, contrary to the opinion of all men. Tiberius admired the fact, and envied the man; ſo that, though he gave him money, he forbade his name to be inſerted in the annals, and afterwards baniſhed him the city. This famous artificer afterwards preſented himſelf in the preſence of Tiberius, with a glaſs he had privily about him; and, while he implored the pardon of Tiberius, he threw the glaſs againſt the ground; which was bruiſed and cruſhed together, but not broke, and which he readily put into its firſt form; hoping by this act to have gained his good favour and grace. But Tiberius's envy ſtill increaſed; ſo that he cauſed him to be ſlain; adding, "That if this art of malleable glaſs ſhould be practiſed, it

would make gold and ſilver but cheap and inconſiderable things;" nor would he ſuffer his name to be put in the records.

MAXIMIANUS the tyrant, through envy of the honours conferred on Conſtantine, and the virtues attributed to him by the people, contrived all that a deſperate envy could invent, and a great virtue ſurmount. He firſt made him general of an army which he ſent againſt the Sarmatians, ſuppoſing he would there loſe his life. The young prince went thither, returned victorious, leading along with him the barbarian king in chains. On his return from this battle, the tyrant engaged him in a perilous encounter with a lion, which he purpoſely had cauſed to be let looſe upon him. But Conſtantine, victorious over lions as well as men, ſlew him with his own hand, and impreſſed an incomparable opinion in the minds of his ſoldiers, which eaſily gave him paſſage to the throne, by the ſame degrees and means which were prepared for his ruin.

NARSES the eunuch was of the bed-chamber to Juſtinus the Emperor; and, from a ſeller of paper and books, arrived to the honour of ſucceeding the famous Beliſarius in the place of Generaliſſimo. After he had diſtinguiſhed himſelf by a thouſand gallant actions, at laſt, through envy or his ill fortune, or the accuſation of the people, he fell under the hatred of the Emperor Juſtinus and his Empreſs, inſomuch that the Emperor ſent him letters full of diſgrace and reproach, adviſing him to return to the ſpindle and diſtaff. Narſes was ſo incenſed at this, that he ſwore he would weave them ſuch a web as they ſhould not eaſily undo again: and thereupon, to revenge the injury he conceived to be done him, he called in the Lombards

Lombards to the invaſion of the Roman territories (which they had been long deſirous of, but had hitherto been reſtrained by himſelf), and was the occaſion of many miſeries.

ALEXANDER the Great, being recovered of a wound he had received, made a great feaſt for his friends; amongſt whom was Coragus, a Macedonian, a man of great ſtrength, and renowned for his valour; who, being heated with wine, challenged Dioxippus the Athenian, a wreſtler, and who had been crowned for many victories. It was accepted, and the king himſelf appointed the day. Many thouſands were met; and the two champions came to the place: Alexander himſelf, and the Macedonians, with their countryman; and the Grecians, with their Dioxippus, naked, and armed only with a club. Coragus, armed at all points, being at ſome diſtance from his enemy, threw a javelin at him; which the other nimbly declined: then he ſought to wound him with a long ſpear; which the other broke in pieces with his club; hereupon he drew his ſword; but his nimble and ſtrong adverſary leaped upon him, threw him to the ground, ſet his foot upon his neck, advanced his club, and looked on the ſpectators as enquiring if he ſhould ſtrike; when Alexander commanded to ſpare him: ſo the day ended with great glory to Dioxippus. But the king departed, and from that day forward his mind was alienated from the victor: he fell alſo into the envy of the court, and all the Macedonians; who at a feaſt privily put a gold cup under his ſeat, made a feigned and public enquiry after it, and then pretended to find it with him; a concourſe was about him, and the man, afflicted with ſhame, departed. When he came to his inn, he ſent a

letter to Alexander by his friends; wherein he related his innocency, and ſhewed the envious villainy that had been uſed to him: and that done, he ſlew himſelf. Alexander, upon notice of it, lamented him dead, whom he himſelf, as well as others, had envied while alive.

WHEN Richard the Firſt, and Philip of France, were fellow-ſoldiers together at the ſiege of Acon in the Holy Land, and Richard had approved himſelf to be the more valiant man, inſomuch that all men's eyes were fixed upon him, it ſo galled the heart of King Philip, that he was ſcarcely able to bear the glory of Richard, but cavilled at all his proceedings, and fell at length to open defiance; nor could he contain any longer; but out of very envy, haſting home, he invaded his territories and proclaimed open war.

WHEN Ariſtides, ſo remarkable for his inviolable attachment to juſtice, was tried by the people at Athens, and condemned to baniſhment, a peaſant who was unacquainted with the perſon of Ariſtides, applied to him to vote againſt Ariſtides. "Has he done you any wrong," ſaid Ariſtides, "that you are for puniſhing him in this manner?" "No," replied the countryman, "I don't even know him; but I am tired and angry with hearing every one call him *the Juſt*."

EMPLOYMENT OF TIME.

SENTIMENTS.

Go to the ant, thou ſluggard; conſider her ways, and be wiſe; which, having no guide, overſeer, or ruler, provideth her meat in the ſummer, and gathereth her food in the harveſt.

EPICTETUS has a fine chapter to inculcate the improvement of our time and talents. "Remember (ſays he) that the world is a theatre, and that your part in this drama of life is determined by the poet. Upon him it muſt depend, whether you ſhall act a long or ſhort one; whether your character ſhall be high or low. If therefore he aſſign you that of a beggar, take care to fill it well; if a cripple, or a prince, or a private obſcure man, or whatever it be, make the beſt of it. For conſider, that the acting of the part aſſigned you commendably depends upon yourſelf: this is your buſineſs; but the giving out of the parts, and chooſing the actors, is not yours, but another's province."

To be idle and unemployed, is a ſign not only of a weak head, but of a bad heart. And as it is one vile abuſe of time, which is given us for action, and action of the utmoſt moment, ſo is it one ſure method to lead us to other and worſe abuſes. For

he who is idle and wholly occupied will, ere long, without queſtion, be occupied in miſchief. You muſt therefore take care that you employ your time; but then you muſt take as much care to employ it innocently; and by innocent employment is meant all the proper duties of your ſtation, and all thoſe inoffenſive and ſhort relaxations which are neceſſary either to the health of your bodies, or to the enlivening and invigorating your minds. You muſt be anxious to employ it in the beſt and nobleſt uſes, in ſubſerviency to your own eternal welfare; that is, with a conſtant eye to the glory of God and the good of mankind: for herein conſiſts our duty, and for this end was all our time given us.

EXAMPLES.

"WE all complain of the ſhortneſs of time (ſays Seneca), and yet have much more than we know what to do with. Our lives are either ſpent in doing nothing at all, or in doing nothing to the purpoſe, or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as though there would be no end of them." In ſhort, that noble philoſopher has deſcribed our inconſiſtency with ourſelves in this particular by all thoſe various turns of expreſſion and thought which are peculiar to his writings.

IT was a memorable practice of Veſpaſian the Roman Emperor throughout the courſe of his whole life: he called himſelf to an account every night for the actions of the paſt day; and as often as he found he had ſlipped any one day without doing ſome good, he entered upon his diary this memorandum,

memorandum, "Diem perdidi;" "I have loſt a day."

THE excellent education which the younger Scipio had received, under his father Paulus Æmilius, and from the inſtructions of Polybius, perfectly qualified him to fill his vacant hours with advantage, and afterwards to ſupport the leiſure of a retired life with pleaſure and dignity. "Nobody," ſays a valuable hiſtorian, "knew better how to mingle leiſure and action, nor to employ the intervals of public buſineſs with more elegance and taſte. Divided between arms and the muſes, between the military labours of the camp and the peaceful ſpeculations of the cloſet, he either exerciſed his body in the perilous fatigues of war, or his mind in the ſtudy of the ſciences." His predeceſſor (and grandfather by adoption), the illuſtrious Scipio Africanus, uſed to ſay, "that he was never leſs idle than when he was entirely at leiſure; nor leſs alone, than when he was wholly by himſelf:" a very uncommon turn of mind in thoſe who have been accuſtomed to the hurry of buſineſs, who too generally ſink, at every interval of leiſure, into a kind of melancholy nauſea, and a liſtleſs diſguſt for every thing about them.

ALFRED the Great was one of the wiſeſt, the beſt, and moſt beneficent monarchs, that ever ſwayed the ſceptre of this realm; and his example is highly memorable.—"Every hour of his life had its peculiar buſineſs aſſigned it. He divided the day and night into three portions of eight hours each; and, though much afflicted with a very painful diſorder, aſſigned only eight hours to ſleep, meals, and exerciſe; devoting the remaining ſixteen, one half to reading, writing, and prayer, and the other to public buſineſs." So ſenſible

was this great man, that time was not a trifle to be diſſipated, but a rich talent entruſted to him, and for which he was accountable to the great diſpenſer of it.

WE are told of Queen Elizabeth, that, except when engaged by public or domeſtic affairs, and the exerciſes neceſſary for the preſervation of her health and ſpirits, ſhe was always employed in either reading or writing; in tranſlating from other authors or in compoſitions of her own; and that notwithſtanding ſhe ſpent much of her time in reading the beſt writings of her own and former ages, yet ſhe by no means neglected that beſt of books the Bible: for proof of which take her own words: "I walk (ſays ſhe) many times in the pleaſant fields of the Holy Scriptures, where I plucke up the goodliſome herbes of ſentences by pruneing; eat them by reading; digeſt them by muſing, and laie them up at length in the hie ſeate of memory, by gathering them together; that ſo having taſted their ſweetneſs, I may the leſs perceive the bitterneſs of life."

GASSENDI, the celebrated philoſopher, was perhaps one of the hardeſt ſtudents that ever exiſted. In general he roſe at three o'clock in the morning, and read or wrote till eleven, when he received the viſits of his friends. He afterwards at twelve made a very ſlender dinner, at which he drank nothing but water, and ſat down to his books again at three. There he remained till eight o'clock, when, after having eaten a very light ſupper, he retired to bed at ten o'clock. Gaſſendi was a great repeater of verſes in the ſeveral languages with which he was converſant. He made it a rule every day to repeat ſix hundred. He could repeat ſix thouſand Latin verſes, beſides all

all Lucretius, which he had by heart. He uſed to ſay, "that it is with the memory as with all other habits. Do you wiſh to ſtrengthen it, or prevent its being enfeebled, as it generally happens when a man is growing old, exerciſe it continually, and in very early life get as many fine verſes by heart as you can: they amuſe the mind, and keep it in a certain degree of elevation, that inſpires dignity and grandeur of ſentiment." The principles of moral conduct that he laid down for the direction of his life, were,—To know and fear God. Not to be afraid of death; and to ſubmit quietly to it whenever it ſhould happen. To avoid idle hopes, as well as idle fears. Not to defer till to-morrow any innocent amuſement that may take place to-day. To deſire nothing but what is neceſſary. To govern the paſſions by reaſon and good ſenſe.

WHEN Socrates, in Plato's Phædo, has proved the immortality of the ſoul, he conſiders it as a neceſſary conſequence of the belief thereof,—"That we ſhould be employed in the culture of our minds; in ſuch care of them as ſhall not only regard that term to which we give the name of life, but alſo the whole which follows it; in making ourſelves as wiſe and good as may be; ſince on it our ſafety entirely depends; the ſoul carrying hence nothing with it but its good or bad actions, its virtues or vices; and theſe conſtitute its happineſs or miſery to all eternity." How might many a Chriſtian redden, to think that this is the language of a Pagan mind; a mind unenlightened with the bright ſplendors of goſpel truth, and equally ignorant of a Saviour's merits, and of a Saviour's example!

SENECA, in his letters to Lucilius, aſſures him that there was not a day in which he did not either write ſomething, or read and epitomize ſome good author: and Pliny, in like manner, giving an account of the various methods he uſed to fill up every vacancy of time, after ſeveral employments which he enumerates, obſerves,—"Sometimes I hunt; but even then I carry with me a pocket-book, that, while my ſervants are buſied in diſpoſing the nets and other matters, I may be employed in ſomething that may be uſeful to me in my ſtudies; and that, if I miſs my game, I may at leaſt bring home ſome of my thoughts with me, and not have the mortification of having caught nothing.

AUGUSTUS CÆSAR, a few moments before his death, aſked his friends who ſtood by him, if they thought he had acted his part well; and upon receiving ſuch an anſwer as was due to his merit, "Let me then (ſaid he) go off the ſtage with your applauſe;" uſing the expreſſion with which the Roman actors made their exit at the concluſion of a dramatic piece.

"AMONG the Indians (ſays Apuleius) there is an excellent ſet of men, called Gymnoſophiſts. Theſe I greatly admire; though not as ſkilled in propagating the vine, or in the arts of grafting or agriculture. They apply not themſelves to till the ground, to ſearch after gold, to break the horſe, to tame the bull, to ſheer or feed ſheep or goats. What is it then that engages them? One thing preferable to all theſe. Wiſdom is the purſuit, as well of the old men the teachers, as of the young their diſciples. Nor is there any thing among them that I do ſo much praiſe as their averſion to ſloth and idleneſs. When the tables are overſpread,

overſpread, before the meat is ſet on them, all the youths, aſſembling to their meal, are aſked by their maſters, In what uſeful taſk they have been employed from ſun-riſe to that time? One repreſents himſelf as having been an arbitrator, and ſucceeded by his prudent management in compoſing a difference; in making thoſe friends who were at variance. A ſecond had been paying obedience to his parents' commands. A third had made ſome diſcovery by his own application, or learned ſomething by another's inſtruction. The reſt gave an account of themſelves in the ſame way. He who has done nothing to deſerve a dinner is turned out of doors without one, and obliged to work, while the others enjoy the fruits of their application."

HOW beautifully ſimple, yet forcible, is the following account of the futility of thoſe merely ſenſual purſuits, which have occupied the time and attention of thoſe we have been accuſtomed to call the Great! In the book of the Maccabees we read, that "Alexander, ſon of Philip the Macedonian, made many wars, took many ſtrong holds, went through the ends of the earth, took ſpoils of many nations: the earth was quiet before him. After theſe things he fell ſick, and perceived that he ſhould die."

FRIENDSHIP.

SENTIMENTS.

There is a friend that ſticketh cloſer than a brother.

FRIENDSHIP is that peculiar relation which is formed by a conſent and harmony of minds, by mutual eſteem, and reciprocal tenderneſs and affection. Friendſhip is to be conſidered as a rare and ſingular bleſſing, vouchſafed perhaps to few; but when vouchſafed, one of the moſt exquiſite cordials in human life. Multitudes are unqualified for a conſtant and warm friendſhip. Some, ardent enough in their benevolence, and defective neither in officiouſneſs nor liberality, are mutable and uncertain; ſoon attracted by new objects, diſguſted without offence, and alienated without enmity. Others are ſoft and flexible; eaſily influenced by reports and whiſpers; ready to catch alarms from every dubious circumſtance, and to liſten to every ſuſpicion which envy and flattery ſhall ſuggeſt; to follow the opinion of every confident adviſer, and move by the impulſe of the laſt breath. Some are impatient of contradiction; more willing to go wrong by their own judgment, than to be indebted for a better or a ſafer way to the ſagacity of another; inclined to conſider counſel as inſult, and enquiry as want of confidence; and to confer their regard on no other terms than unreſerved

unreſerved ſubmiſſion and implicit compliance.—Some are dark and involved, equally careful to conceal good and bad purpoſes; and pleaſed with producing effects by inviſible means, and ſhewing their deſign only in its execution. Others are univerſally communicative, alike open to every lie, and equally profuſe of their own ſecrets and thoſe of others; without the neceſſary vigilance of caution, or the honeſt art of prudent integrity; ready to accuſe without malice, and to betray without treachery. Any of theſe may be uſeful to the community, and paſs through the world with the reputation of good purpoſes and uncorrupted morals: but they are unfit for cloſe and tender intimacies. He cannot properly be choſen for a friend whoſe kindneſs is exhaled by its own warmth, or frozen by the firſt blaſt of ſlander. He cannot be a uſeful counſellor who will hear no opinion but his own. He will not much invite confidence whoſe principal maxim is to ſuſpect; nor can the candor and frankneſs of that man be much eſteemed who ſpreads his arms to human kind, and makes every man, without diſtinction, a denizen of his boſom.

Entire friends are like two ſouls in one body; they can give or receive nothing: all is common between them.

The difficulty is not ſo great to die for a friend, as to find a friend worth dying for.

The friendſhip that is formed inſenſibly, and without profeſſing much, is generally laſting.

He who can pride himſelf upon an extenſive acquaintance, is incapable of true friendſhip. Nothing tends more to unfaithfulneſs than diſtruſt: to doubt a friend is to loſe him. Believe a man honeſt, and you make him ſo.

EXAMPLES.

EXAMPLES.

AT the ſiege of Bridgenorth Caſtle, in the reign of Henry II. which was defended by Roger de Mortimer, the king expoſed himſelf to ſo much danger, that he would have been ſlain, if a faithful vaſſal had not preferred his ſovereign's life to his own. For, while he was buſied in giving orders too near the wall, Hubert de St. Clare, conſtable or governor of Colcheſter Caſtle, who ſtood by his ſide, ſeeing an arrow aimed at Henry by one of Mortimer's archers, ſtepped before him, and received it in his own breaſt. The wound was mortal; he expired in the arms of his maſter, recommending his daughter (an only child, and an infant) to the care of that prince. It is hard to ſay which moſt deſerves admiration; a ſubject who died to ſave his king, or a king whoſe perſonal virtues could render his ſafety ſo dear to a ſubject whom he had not obliged by any extraordinary favours. The daughter of Hubert was educated by Henry with all the affection that he owed to the memory of her father; and, when ſhe had attained to maturity, was honourably married to William de Longueville, a nobleman of great diſtinction, on condition of his taking the name of St. Clare, which the grateful Henry was deſirous to perpetuate.

MONSIEUR SEDAINE informs us, that a certain gentleman of rank loſt a friend, who at his death left debts unpaid, and two children very young. The ſurviving friend was immediately obſerved to retrench his houſehold, his equipage, and take lodgings in a ſmall houſe; from whence he walked every day to the palace, followed by one footman, and performed the duties of his poſt. He

was

was inſtantly ſuſpected of avarice, and of bad conduct, and underwent a variety of calumnies. At the end of two years, however, he re-appeared in the world, having accumulated a ſum of 20,000 livres; which he applied to the ſervice of his deceaſed friend's children, and thus reſcued a worthy memory from ſhame, and a helpleſs offspring from miſery and ruin. It is pity the author had not informed us of the name of a man whoſe conduct is ſo honourable to friendſhip and humanity.

THIS heroic action recalls to mind another ſomewhat like it, which is recorded in hiſtory. Eudamidas of Corinth, a very poor man, drawing near his end, his mother and daughter were thereby threatened with indigence and diſtreſs. He, however, was no way alarmed at the news: but, judging of the hearts of Aretæus and Charixenes, his wealthy and faithful friends, by his own, juſt at the point of death, he made this memorable will: "I bequeath to Aretæus the maintenance of my mother and her ſupport under old age; and to Charixenes I bequeath and appoint the diſpoſal of my daughter in marriage, and giving her the beſt dower in his power to beſtow: and in caſe either of my ſaid two friends ſhould happen to die, then I ſubſtitute the ſurvivor to perform that which the other ſhould have done, had he lived." This teſtament being read, they who knew the poverty of Eudamidas, but not his connection with the legatees, looked upon the whole matter as a piece of pleaſantry, and went out laughing at the legacies aſſigned them. But the latter, as ſoon as they heard of it, immediately came, acknowledged, and ſolemnly ratified what was enjoined them in the will. Charixenes, however, we are informed, died within a few days after; upon which Aretæus, his

his excellent ſucceſſor, took upon him the two-fold charge; kept the mother of Eudamidas with a tender and filial care, and in due time married off the daughter of the deceaſed the ſame day with his own daughter, and gave her an equal portion of his effects. The celebrated Nicholas Pouſſin's pencil has immortalized this great action; painting Eudamidas at the moment when life ſeems expiring, and he is dictating this memorable laſt will.

EMINENTLY pleaſing and heroic was the friendſhip of David and Jonathan: *I am diſtreſſed for thee, my brother Jonathan* (ſays the plaintive and ſurviving David); *very pleaſant haſt thou been unto me; thy love to me was wonderful; paſſing the love of women!*

THE very ingenious and amiable Biſhop Berkley, of Cloyne in Ireland, was ſo intirely contented with his income in that dioceſe, that when offered by the Earl of Cheſterfield (then Lord Lieutenant) a biſhoprick much more beneficial than that he poſſeſſed, he declined it with theſe words, "I love my neighbours, and they love me: why then ſhould I begin in my old days to form new connections, and tear myſelf from thoſe friends whoſe kindneſs is to me the greateſt happineſs I enjoy:" acting in this inſtance like the celebrated Plutarch, who being aſked why he reſided in his native city, ſo obſcure and ſo little? "I ſtay, (ſaid he) leſt it ſhould grow leſs."

AT the battle of Roucoux in 1746, a ſerjeant of the regiment of Flanders, named Vidal, giving his arm to the prince of Monaco (who was wounded) in order to lead him to a place of ſafety, had that very arm broken to pieces by a muſket ball. Without betraying the leaſt emotion, this dauntleſs hero only changed his arm, ſaying,

"Take

"Take this, my prince; the other is now good for nothing."

PSAMMENITUS, king of Egypt, was taken priſoner by Cambyſes, and carried out of his own kingdom into Perſia. The victor, more keenly to inſult and afflict their wretched parents, ordered the young princeſs, Pſammenitus's daughter, and all the other young ladies of quality, whom he had brought captive, to go dreſſed in the habit of ſlaves, carrying water upon their backs. While the reſt of the Egyptians were quite diſtracted at this ſpectacle, Pſammenitus remained very calm, with his eyes fixed upon the ground. Soon after, Cambyſes ordered his ſon, the young Egyptian prince, with ſeveral of the young noblemen his companions, to be led forth tied together by the necks, and bridled like horſes, with bits in their mouths. Pſammenitus, upon this additional ſhock, was the only perſon who refrained from tears: but happening to eſpy a certain familiar friend of his go about begging, in a naked, ſtarving condition, upon calling to his friend, he burſt into a flood of tears, beating his head after the manner of the barbarians. Cambyſes, hearing the ſingularity of his behaviour, demanded to know the reaſon why he remained ſilent and unmoved upon viewing the calamity of his children, and was all on a ſudden ſo much afflicted at ſeeing the diſtreſſes of a poor old man. "O ſon of Cyrus (anſwered Pſammenitus), domeſtic miſeries, arrived to this violent height, are more grievous than to admit of tears: but to ſee my friend reduced from a ſtate of eaſe and affluence to this extremity of diſtreſs and want, in the very verge of life, this is an object that commands my tears."

WHEN

WHEN Dean Swift was at Sir Arthur Acheſon's, at Market Hill, in the county of Armagh, an old gentleman was recommended to him, as having been a remarkable loyaliſt in the reigns of Charles II. James II. and William III. who had behaved with great loyalty and bravery in Scotland during the troubles of thoſe reigns, but was neglected by the government although he deſerved great rewards from it. As he was reduced in his circumſtances, the Dean made him a handſome preſent; but ſaid at the ſame time, "This trifle, Sir, cannot ſupport you long, and your friends may grow tired of you; therefore I would have you contrive ſome honeſt means of getting a ſum of money ſufficient to put you into a way of life for ſupporting yourſelf with independency in your old age." To this Captain Creichton (for that was the gentleman's name) anſwered, "I have tired all my friends, and cannot expect any ſuch extraordinary favours."—"Sir (replied the Dean) I have heard much of your adventures; that they are freſh in your memory; that you can tell them with great humour; and that you have taken memoranda of them in writing." The Captain anſwered, "I have; but no one can underſtand them but myſelf." "Well then, Sir (rejoined the Dean), get your manuſcripts, read them to me, tell me none but genuine ſtories; and I will place them in order of time for you, prepare them for the preſs, and endeavour to get you a ſubſcription among my friends, as you may do among your own." The Captain ſoon after waited on the Dean with his papers, and related to him many adventures, which the Dean was ſo kind as to put in chronological order, to correct the ſtyle, and make a ſmall book of them, intituled, "The Memoirs

moirs of Captain John Creichton." A ſubſcription was immediately ſet on foot, by the Dean's intereſt and recommendation, which raiſed for the Captain above 200l. and made the remaining part of his life very happy and eaſy.

NEVER perhaps was there a more ſincere and elegant friendſhip than that which ſubſiſted between Scipio and Lælius. The former was one of the greateſt generals and beſt men that Rome ever produced; the other, for his probity and prudence, was diſtinguiſhed by the ſurname of "the Wiſe." They were almoſt of the ſame age, and had the ſame inclination, benevolence of mind, taſte for learning of all kinds, principles of government, and zeal for the public good. If Scipio took place in the point of military glory, his friend had perhaps the ſuperiority in reſpect of eloquence. But let us hear Lælius himſelf upon ſo intereſting a ſubject. "As for me, of all the gifts of nature or fortune, there are none, I think, comparable to the happineſs of having Scipio for my friend. I found in our friendſhip a perfect conformity of ſentiments, in reſpect to public affairs; an inexhauſtible fund of counſels and ſupports in private life; with a tranquillity and delight not to be expreſſed. I never gave Scipio the leaſt offence to my knowledge; nor ever heard a word eſcape him that did not pleaſe. We had but one houſe, and one table, at our common expence; the frugality of which was equally the taſte of both. For in war, in travelling, in the country, we were always together. I do not mention our ſtudies, and the attention of us both always to learn ſomething. This was the employment of our leiſure hours, removed from the ſight and commerce of the world." Is there now any thing

comparable

comparable to a friendſhip like that here deſcribed? "What a conſolation is it (ſays Tully) to have a ſecond ſelf, from whom we have nothing ſecret, and into whoſe heart we may pour out our own with perfect unreſerve? Could we taſte proſperity ſo ſenſibly, if we had no one to ſhare with us in our joy? And what a relief is it in adverſity, to have a friend ſtill more affected with it than ourſelves?" But what more highly exalts the value of the friendſhip in queſtion was, its not being founded at all in intereſt, but ſolely in eſteem for each other's virtues. "What occaſion (ſays Lælius) could Scipio have for me? Undoubtedly none; nor I for him. But my attachment to him was the effect of my high eſteem and admiration of his virtues; and his to me aroſe from the favourable idea he entertained of my character and manners. This friendſhip increaſed afterwards on both ſides by habit and commerce. We both indeed derived great advantages from it; but theſe were not our views when we began to love each other." Nothing upon earth can be ſo deſirable as ſuch an amity. But in vain do we ſeek it among the ignorant, the vain, the ſelfiſh, or men of looſe and profligate principles. We muſt ſoon be aſhamed of loving the man whom we cannot eſteem.

HIS late Royal Highneſs Frederick Prince of Wales, who, amongſt his other great qualities, was the patron of merit, and the friend of mankind, was frequently viſited by perſons of diſtinguiſhed abilities, with whom he contracted a ſtrict intimacy. Among theſe, the late Mr. Glover (as juſtly celebrated for the amiableneſs of his character, as for his qualifications as an orator and a poet) had a conſiderable ſhare in his eſteem. One day the Prince obſerved at his levee,

levee, that he had not ſeen this gentleman for ſome time, and, aſking if he was well, was told that Mr. Glover was under difficulties on account of ſome loſſes in trade, which had ſo diſcouraged him, that he was aſhamed to appear in his Highneſs's preſence. The Prince replied, "I am ſorry for it;" and preſenting a bank note of 500l. to a gentleman who ſtood by, added, "Carry this to Mr. Glover as a ſmall teſtimony of my affection; and aſſure him from me, that I ſympathiſe in his affliction, and ſhall be always glad to ſee him."

IN the time of the proſcription by the triumvirate at Rome, a grievous puniſhment was denounced againſt any perſon who ſhould conceal or any way aſſiſt the proſcribed; on the other hand, great rewards were promiſed to thoſe who ſhould diſcover their hiding places. Marcus Varro, the philoſopher, was in the liſt of perſons proſcribed; at which time his dear friend Calenus tenderly received and concealed him ſeveral days in his houſe; and though Anthony came often thither to walk and converſe, yet was Calenus never affrighted, nor changed his mind, though he daily ſaw other men puniſhed or rewarded according to the purport of the ſanguinary edict.

AT the battle of Philippi, when Brutus, after the rout of his army, was in hazard of falling into the hands of his enemies, his boſom friend Lucilius gave him an opportunity to eſcape, calling out, "I am Brutus; lead me to Antony." Being conducted to Antony, he ſpoke with great reſolution: "I have employed this artifice," ſaid he, "that Brutus might not fall alive into the hands of his enemies. The gods will never permit that fortune ſhall triumph ſo far over virtue. In ſpite

of

of fortune, Brutus will always be found, dead or alive, in a ſituation worthy of his courage." Antony, admiring the firmneſs of Lucilius, ſaid to him, "You merit a greater reward than it is in my power to beſtow. I have juſt now been informed of the death of Brutus; and, as your fidelity to him is now at an end, I beg earneſtly to be received in his place; love me as you did him; I wiſh no more." Lucilius engaged himſelf to Anthony; and, maintaining the ſame fidelity to him that he had done to Brutus, adhered to him when he was abandoned by all the world.

DAMON being condemned to death by Dionyſius, tyrant of Syracuſe, obtained liberty to viſit his wife and children, leaving his friend Pythias as a pledge for his return, on condition, that if he failed Pythias ſhould ſuffer in his ſtead. Damon not having appeared at the time appointed, the tyrant had the curioſity to viſit Pythias in priſon. "What a fool was you," ſaid he, "to rely on Damon's promiſe! How could you imagine that he would ſacrifice his life for you, or for any man?"—"My Lord," ſaid Pythias (with a firm voice and noble aſpect), "I would ſuffer a thouſand deaths rather than my friend ſhould fail in any article of honour. He cannot fail; I am confident of his virtue as of my own exiſtence. But I beſeech the gods to preſerve his life. Oppoſe him, ye winds! diſappoint his eagerneſs, and ſuffer him not to arrive till my death has ſaved a life of much greater conſequence than mine, neceſſary to his lovely wife, to his little innocents, to his friends, to his country. Oh! let me not die the moſt cruel of deaths in that of my Damon." Dionyſius was confounded and awed with the magnanimity of theſe ſentiments. He wiſhed to

ſpeak;

ſpeak; he heſitated; he looked down, and retired in ſilence. The fatal day arrived. Pythias was brought forth; and, with an air of ſatisfaction, walked to the place of execution. He aſcended the ſcaffold, and addreſſed the people: "My prayers are heard, the gods are propitious; the winds have been contrary; Damon could not conquer impoſſibilities: he will be here to-morrow, and my blood ſhall ranſom that of my friend." As he pronounced theſe words, a murmur aroſe, a diſtant voice was heard; the crowd caught the words, and "Stop, ſtop execution!" was repeated by every perſon. A man came at full ſpeed. In the ſame inſtant he was off his horſe, on the ſcaffold, and in the arms of Pythias. "You are ſafe," he cried, "you are ſafe, my friend, my beloved, the gods be praiſed! you are ſafe." Pale, cold, and half ſpeechleſs, in the arms of his Damon, Pythias replied in broken accents, "Fatal haſte——cruel impatience——what envious powers have wrought impoſſibilities againſt your friend? But I will not be wholly diſappointed: ſince I cannot die to ſave you, I will die to accompany you." Dionyſius heard, and beheld with aſtoniſhment; his eyes were opened; his heart was touched; and he could no longer reſiſt the power of virtue: he deſcended from his throne, and aſcended the ſcaffold. "Live, live, ye incomparable pair. Ye have demonſtrated the exiſtence of virtue, and, conſequently, of a God who rewards it. Live happy; live renowned; and as you have invited me by your example, form me by your precepts, to participate worthily of a friendſhip ſo divine."

THE Cardinal d'Amboiſe, Miniſter to Louis XII. of France, and Archbiſhop of Rouen, built

a magnificent palace in that city, which was finiſhed before it was obſerved that it was ſurrounded with land that did not belong to the biſhoprick; and that there was no room for gardens nor offices. The proprietor of the land adjacent made an offer of it to the Cardinal. And the Cardinal inquiring what was his motive for ſelling it? "The pleaſure," anſwered the gentleman, "of accommodating your Lordſhip."—"If you have no other motive," ſaid the Cardinal, "keep your land."—"I am fond of my land," replied the gentleman, "but a neighbour has made propoſals to me for my daughter, and I cannot anſwer his demands without ſelling my eſtate."—"May you not borrow from a friend?" ſaid the Cardinal, "frugality will enable you to make payment without ſelling your eſtate."—"Ah!" replied the gentleman, "I have no friend from whom I can expect ſuch a favour."—"Have a better opinion of your friends," replied the Cardinal, holding out his hand; "rank me among your friends, and you ſhall have the money." The gentleman, falling on his knees, returned thanks by tears. The Cardinal ſaid, that he had acquired a friend, which was better than land.

AFTER the Revolution, letters were intercepted from the Earl of Godolphin to the dethroned king. This was a crime againſt the ſtate; but not a crime to be aſhamed of. The Earl at the ſame time was a man of approved virtue. Theſe circumſtances prompted the following courſe. King William, in a private conference, produced the Earl's letters to him; commended his zeal for his former maſter, however blind it might be; expreſſed a fondneſs to have the Earl for his friend; and at the ſame moment burnt

burnt the letters, that the Earl might not be under any conſtraint. This act of generoſity gained the Earl's heart, and his faithful ſervices, ever after. The circumſtances here made the Earl certain of the King's ſincerity. At the ſame time, the burning of the letters, which were the only evidence againſt him, placed him in abſolute ſecurity, and left no motive to action but gratitude alone.

TWO young ſcholars of Eton School, one of whom was the late Lord Baltimore, went out a ſhooting, and were detected in that unpardonable offence by one of the maſters. He came up quickly enough to one of them to diſcover his perſon; the other, perhaps having quicker heels, got off unknown. The detected culprit was flogged pretty ſeverely, and threatened with repetitions of the ſame diſcipline if he did not diſcover his companion. This, however, he perſiſted in refuſing, in ſpite of reiterated puniſhment. His companion, who was confined to his room at his boarding-houſe by a ſore throat (which he had got by leaping into a ditch to eſcape the detection of the maſter), on hearing with what ſeverity his friend was treated on his account, went into ſchool, with his throat wrapped up, and nobly told the maſter, that he was the boy that was out a ſhooting with the young man who, with ſuch a magnanimous perſeverance, had refuſed to give up his name.

LORD Stanhope was at Eton School with one of the Scots Noblemen who were condemned after the Rebellion in 1715. He requeſted the life of his old ſchool-fellow (whom he had never ſeen ſince that time) of the Privy Council, while they were deliberating upon the ſigning of the warrant

of execution of theſe unfortunate Noblemen. His requeſt was refuſed, till he threatened to give up his place if the Council did not comply with it. This menace procured him the life of his aſſociate in early life, to whom he afterwards ſent a handſome ſum of money.

GAMING.

GAMING.

SENTIMENTS.

The ſtrong deſire ſhall ne'er decay,
Who plays to win, ſhall win to play;-
The breaſt where Love had plann'd his reign,
Shall burn unquench'd with luſt of gain;
And all the charms that wit can boaſt
In dreams of bitter luck be loſt!
Thus, neither innocent nor gay,
The uſeleſs hours ſhall fleet away;
While Time o'erlooks the trivial ſtrife,
And, ſcoffing, ſhakes the ſands of life.

GAMING is pregnant with almoſt every evil, and the fatal ſource of miſeries the moſt diſtreſsful to man. Wealth, happineſs, and every thing valuable, are too often ſacrificed to it. It rends aſunder the bands of friendſhip and the ties of love. The wife, once loving and beloved, is made wretched for life; and the ſweet babes that hung with delightful fondneſs around the knees, are thrown upon the cold charity of their relations, who perhaps will teach them to liſp out curſes on their parents' memory.

Men who have ruined themſelves by playing are glad to join the very ſcoundrels that deſtroyed them, and live upon the ſpoils of others. Eſtates are now almoſt as frequently made over by whiſt and hazard, as by deeds and ſettlements; and the

chariot of many of our ladies of faſhion may be ſaid to "roll upon the four aces."

Gameſters generally loſe their temper and humanity with their money, and grudge their families the neceſſaries of life, while they themſelves are ſquandering thouſands.

Gaming, like French liberty, levels all diſtinctions. The peer and his valet, the man of honour and a ſwindler, may happen to ſit at the ſame table; and a looker-on cannot diſtinguiſh the man of rank from a ſharper ſprung from the very dregs of the vulgar.

EXAMPLES.

A MAN of pleaſure; a perſon of high birth, and high ſpirit; of great parts, and ſtrong paſſions; every way accompliſhed, not leaſt in iniquity; by his unkind treatment was the death of a moſt amiable wife: his gaming, love of pleaſure, and great extravagance, at length diſinherited his only child.

The ſad evening before he died (ſays our author) I was with him. No one elſe was there but his phyſician, and an intimate whom he loved, and whom he had ruined.

At my coming in he ſaid, "You and the phyſician are come too late; I have neither life nor hope! You both aim at miracles: you would raiſe the dead."

Refuſing to hear any thing from me, or take any thing from the phyſician, he lay ſilent, as far as ſudden darts of pain would permit, till the clock ſtruck. Then, with vehemence he exclaimed, "Oh, time, time! it is fit thou ſhouldſt thus ſtrike thy murderer to the heart. How art thou fled for ever! A month! Oh, for a ſingle week! I aſk not for years;

years; though an age were too little for the much I have to do. Pray, you that can. I never prayed; I cannot pray; nor need I. Is not Heaven on my ſide already? It cloſes with my conſcience; its ſevereſt ſtrokes but ſecond my own."

His friend being much touched, even to tears, at this (who could forbear? I could not) with a moſt affectionate look he ſaid—"Keep thoſe tears for thyſelf: I have undone thee. Doſt weep for me? That's cruel. What can pain me more?"

Here his friend, too much affected, would have left him:

"No; ſtay:—Thou ſtill may'ſt hope; therefore hear me. How madly have I talked! How madly haſt thou liſtened and believed! But look on my preſent ſtate, as a full anſwer to thee, and to myſelf. This body is all weakneſs and pain; but my ſoul, as if ſtung by torment to greater ſtrength and ſpirit, is full powerful to reaſon, full mighty to ſuffer. And that, which thus triumphs within the jaws of mortality, is doubtleſs immortal. And as for a Deity, nothing leſs than an Almighty could inflict what I feel! My ſoul, as my body, lies in ruins; in ſcattered fragments of broken thought. Remorſe for the paſt throws my thought on the future: worſe dread of the future ſtrikes it back on the paſt! I turn, and turn, and find no ray. Didſt thou feel half the mountain that is on me, thou wouldeſt ſtruggle with the martyr for his ſtake, and bleſs Heaven for the flames. That is not an everlaſting flame; that is not an unquenchable fire. My principles have poiſoned my friend; my extravagance has beggared my boy; my unkindneſs has murdered my wife! And is there another hell? Oh, thou blaſphemed, yet

moſt indulgent Lord God! Hell itſelf is a refuge, if it hides me from thy frown."

Soon after his underſtanding failed. His terrified imagination uttered horrors not to be repeated, or ever forgot. And ere the ſun (which I hope has ſeen few like him) aroſe, the gay, young, noble, ingenious, accompliſhed, and moſt wretched Altamont expired."

IT is related of Mr. Locke, that being invited to a company of the higheſt rank and firſt abilities in the kingdom, and hearing cards called for as ſoon as dinner was over, he retired thoughtful to a window; and being aſked the reaſon of his ſerioufneſs, replied, "He had not ſlept the foregoing night, for the pleaſure which their lordſhips had given him to expect from that day's converſation with men of the firſt character for ſenſe and genius; and hoped his ſorrow for his diſappointment would be forgiven him." This ſeaſonable rebuke had the proper effect: the game was inſtantly thrown up, and converſation reſtored with a brilliancy ſuitable to the illuſtrious aſſembly.

IN one of the principal cities in Europe lived Lucius and Sapphira, bleſſed with a moderate fortune, health, mutual love, and peace of mind. Their family conſiſted of two little darlings, a ſon and a daughter. They ſeemed to want for nothing as an addition to their happineſs; nor were they inſenſible of what they enjoyed; but, animated with gratitude to Heaven, they were happy inſtruments of good to all about them. Towards the cloſe of the ſummer in 1765, Lucius happening to fall in company with ſome neighbouring gentlemen who propoſed to waſte an hour or ſo at cards, he conſented, more in complaiſance to the taſte of others than his own. Like other gameſters,

ſters, he met with a variety of fortune (a variety more ſeducing than a continuance either of good or bad), and being warm with liquor, he was inconſiderately drawn in, before the company broke up, to involve himſelf more than his fortune could bear. The next day, on ſober reflection, he could not ſupport the thoughts of that diſtreſs which his folly had brought upon Sapphira and her little innocents. He had not courage enough to acquaint her with what had happened; and, whilſt in the midſt of pangs to which he had been hitherto a ſtranger, he was viſited, and again tempted, by one of the laſt night's company, to try his fortune once more. In order to drown reflection, and in hopes of recovering his loſs, he flew to the fatal place; nor did he leave it till he had loſt his all. The conſequence of this was, that the next day, in undeſcribable deſpair, after writing to acquaint Sapphira with what had happened, he ſhot himſelf through the head. The news of this deprived the lady of her ſenſes. She is (at leaſt was lately) confined in a mad-houſe; and the two little innocents, deſtitute of parents and of fortune, have a troubleſome world to ſtruggle with; and are likely to feel all the miſeries which poverty and a ſervile dependence entail upon the wretched.

A YOUNG lady who lived in the North was on the point of marriage with a young gentleman, of whom ſhe was paſſionately fond, and by whom ſhe was as greatly beloved. She was at the ſame time admired by a perſon of high rank, but whoſe paſſion, as he was already married, was conſequently diſhonourable. He was determined, however, at any rate, to indulge his diabolical luſts; but, the lady being a perſon of the ſtricteſt honour, he was obliged to act with caution, and keep his intentions

a ſecret. Knowing her propenſity to gaming, he laid a ſnare for her, into which ſhe fell, to the great diminution of her fortune. This he, fiend-like, took care to have repreſented with the moſt aggravated circumſtances to the gentleman to whom ſhe was engaged. Upon which his friends painted to the young lover the dreadful inconveniences of his taking a gameſter to wife: that poverty, diſeaſe, and probably diſhonour to his bed, were the likely conſequences. In a word, they ſo managed matters, as to break off the match. The "noble villain," who occaſioned the breach between the lovers, notwithſtanding, miſſed his wicked ends: his addreſſes and propoſals met with the contempt and abhorrence which they deſerved. Yet, though ſhe preſerved her chaſtity—a circumſtance very precarious among female gameſters—the loſs of her intended ſpouſe, on whom ſhe had inviolably fixed her affections, threw her into a decline, which, in a few months, put a period to her life.

THE late Colonel Daniel (who took great pleaſure in giving advice to young officers, guiding them in their military functions, &c.) whenever he was upon this article of gaming, uſed always to tell the following ſtory of himſelf, as a warning to others; and to ſhew that a little reſolution may conquer this abſurd paſſion. During Queen Anne's wars, he was an enſign in the Engliſh army, then in Spain: but he was ſo abſolutely poſſeſſed by this evil, that all duty, and every thing elſe which prevented his gratifying that darling paſſion, was grievous to him. He ſcarce allowed himſelf time to reſt; or, if he ſlept, his dreams preſented packs of cards to his eyes, and the rattling of dice to his ears. His meals were neglected; or, if he attended them, he looked upon that as ſo much loſt

time,

time, ſwallowed his meat with precipitancy, and hurried to the gaming-table again. In one word, he was a profeſſed gameſter. For ſome time fortune was his friend; and he was ſo ſucceſsful, that he has often ſpread his winnings on the ground, and rolled himſelf upon them, in order that it might be ſaid of him, "He wallowed in gold." Such was his life for a conſiderable time; but, as he often ſaid (and, we may preſume, every conſiderate man will join with him) "it was the moſt miſerable part of it." After ſome time he was ordered on the recruiting duty; and at Barcelona he raiſed 150 recruits for the regiment; though even this buſineſs was left entirely to his ſerjeant, that he might be more at leiſure to attend his darling paſſion. After ſome changes of good and ill luck, fortune declared ſo openly againſt him, that in one unlucky run he was totally ſtripped of the laſt farthing. In this diſtreſs he applied to the captain of the ſame regiment with himſelf for a loan of ten guineas; which was refuſed with theſe words: "What! lend my money to a profeſſed gameſter! No, Sir; I muſt be excuſed; for, of neceſſity, I muſt loſe either my money or my friend. I therefore chooſe to keep my money." After this taunting refuſal he retired to his lodging; where he threw himſelf on the bed, to lay his thoughts and his ſorrows to a momentary reſt during the heat of the day. A gnat, or ſome ſuch inſect happening to bite him, he awoke; when his melancholy ſituation immediately preſented itſelf to him in ſtrong colours: without money; and no proſpect how to get any, to ſubſiſt himſelf, and his recruits to the regiment, who were then at a great diſtance from him; and ſhould they deſert for want of their pay, he muſt be anſwerable for it; and he could

expect nothing but caſhiering for diſappointing the queen's ſervice. He had no friend! for he whom he had eſteemed ſuch had not only refuſed to aſſiſt him, but had added taunts to his refuſal. He had no acquaintance there; and ſtrangers, he knew, would not let him have ſo large a ſum as was adequate to his real neceſſity. This naturally led him to reflect ſeriouſly on what had induced him to commence gameſter; and this he preſently perceived was idleneſs. He had now found the cauſe; but the cure was ſtill wanting. How was this to be effected, ſo as to preclude a relapſe? Something muſt be done; ſome method purſued, ſo effectually to employ his time, as to prevent his having any to throw away on gaming. In this ſtate of mind it occurred to him that the adjutancy of the regiment was to be diſpoſed of; and this he determined to purchaſe, as a poſt the moſt likely to find him a ſufficient and laudable way of paſſing his time. He had letters of credit, to draw for what ſum he pleaſed for his promotion in the army; but not to throw away idly, or to encourage his extravagance. Thus far all was well; but the main difficulty remained; and he muſt get to the regiment before he could take any ſteps toward the intended purchaſe, or draw for the ſum to make it with. While he was thus endeavouring to fall upon ſome expedient to extricate himſelf out of this dilemma, his friend, the captain, who had refuſed him in the morning, came to pay him a viſit. After a very cool reception on the colonel's ſide, the other began by aſking him what ſteps he intended to take to relieve himſelf from the anxiety he plainly perceived he was in? The colonel then told him all that he had been thinking upon that head; and the reſolution he had

had made of purchaſing the adjutancy as ſoon as he could join the regiment. His friend then getting up and embracing him, ſaid, "My dear Daniel! I refuſed you in the morning in that abrupt manner, in order to bring you to a ſenſe of the dangerous ſituation you were in, and to make you reflect ſeriouſly on the folly of the way of life in which you are engaged. I heartily rejoice that it has had the deſired effect. Purſue the laudable reſolution you have made; for be aſſured, that IDLENESS AND GAMING ARE THE RUIN OF YOUTH. My intereſt, advice, and purſe, are now at your command. There; take it, and pleaſe yourſelf with what is neceſſary to ſubſiſt yourſelf and the recruits." This preſently brought the colonel off the bed; and the afternoon's behaviour entirely obliterated the harſhneſs of the morning's refuſal. He now viewed the captain in the agreeable light of a ſincere friend, and for ever after eſteemed and found him ſuch. In ſhort, the colonel ſet out with his recruits for the regiment, where he gained great applauſe for his ſucceſs; which, as well as his commiſſion, he had well nigh loſt by one morning's folly. He immediately ſolicited for, and purchaſed the adjutancy; and from that day never touched cards or dice, but (as they ought to be uſed) merely for diverſion, or to unbend the mind after too cloſe an attention to ſerious affairs.

LYSANDER was the only ſon of Hortenſius, a gentleman of large fortune; who with a paternal eye watched over his education; and ſuffered no means to be neglected, which might promote his future uſefulneſs, honour, or happineſs. Under ſuch tuition, he grew up, improving in every amiable accompliſhment. His perſon was grace-

ful; and his countenance the picture of his ſoul, lively, ſweet, and penetrating. By his own application, and the aſſiſtance of ſuitable preceptors, he was maſter of the whole circle of ſciences; and nothing was now wanting, to form the complete gentleman, but travelling. The tour of Europe was therefore reſolved upon, and a proper perſon provided to attend him. Lyſander and his tutor directed their courſe to France; and croſſed the ſea at Dover, with an intention to pay their firſt viſit to Paris. Here Lyſander had difficulties to ſurmount, of which he was little appriſed: He had been bred in ſhades and ſolitude, and had no idea of the active ſcenes of life. It is eaſy to imagine, therefore, his ſurpriſe at being tranſported, as it were, into a new world. He was delighted with the elegance of the city, and the crowds of company that reſorted to the public walks. He launched into pleaſures; and was enabled to commit a thouſand extravagancies, by the ample ſupplies of money which a fond father allowed him. In vain his tutor repreſented to him the imprudence of his conduct: Captivated with the novelty of every thing around him, he was deaf to all his remonſtrances. He engaged in an intrigue with a woman of the moſt infamous character; who in a ſhort time reduced him to the neceſſity of making freſh demands upon his father. The indulgent Hortenſius, with a few reprimands for his profuſion, and admonitions to œconomy, remitted him conſiderable ſums. But theſe were not ſufficient to ſatisfy an avaricious miſtreſs; and aſhamed to expoſe himſelf again to his father, he had recourſe to fortune. He daily frequented the gaming tables; and elated with a trifling ſucceſs at the beginning, gave up every other pleaſure for that of

rattling

rattling the dice. Sharpers were now his only companions, and his youth and inexperience made him an eaſy prey to their artifice and deſigns. His father heard of his conduct with inexpreſſible ſorrow. He inſtantly recalled him home; but alas! the return to his native country did not reſtore him to his native diſpoſitions. The love of learning, generoſity, humanity, and every noble principle, were ſuppreſſed; and in their place, the moſt deteſtable avarice had taken root. The reproofs of a father, ſo affectionate as Hortenſius, were too gentle to reclaim one confirmed in vicious habits. He ſtill purſued the ſame unhappy courſe; and at length, by his diſſolute behaviour, put an end to the life of the tendereſt of parents. The death of Hortenſius had at firſt a happy effect upon the mind of Lyſander; and by recalling him to a ſenſe of reflection, gave ſome room to hope for reformation. To confirm the good reſolutions he had formed, his friends urged him to marry. The propoſal not being diſagreeable to him, he paid his addreſſes to Aſpaſia; a lady poſſeſſed of beauty, virtue, and the ſweeteſt diſpoſitions. So many charms could not but impreſs a heart, which filial grief had already in ſome meaſure ſoftened. He loved and married her; and, by her prudent conduct, was prevailed upon to give up all the former aſſociates of his favourite vice. Two years paſſed in this happy manner; during which time, Aſpaſia bleſſed him with a ſon. The little darling had united in him all *the father's luſtre, and the mother's grace.* Lyſander often viewed him with ſtreaming eyes of tenderneſs, and he would ſometimes cry out, "Only, my ſon, avoid thy father's ſteps, and every felicity will attend thee." About this time, it happened that ſome buſineſs of importance required his preſence

in

in London. There he unfortunately met with the baſe wretches who had been his old acquaintance; and his too eaſy temper complying with their ſolicitations, again he plunged into the abyſs of vice and folly. Aſpaſia, wondering at the long abſence of her huſband, began to entertain the moſt uneaſy apprehenſions for him. She wrote him a tender and endearing letter; but no anſwer was returned. Full of terror and anxiety, ſhe went in perſon to enquire after her Lyſander. Long was it before ſhe heard the leaſt tidings of him. At length, by accident, finding his lodgings, ſhe flew to his chamber, with the moſt impatient joy, to embrace a long loſt huſband. But ah! who can paint the agony ſhe felt, at the ſight of Lyſander weltering in his gore, with a piſtol clenched in his hand! That very morning he had put an end to his wretched being. A paper was found upon the table, of his own hand writing, which imported that he had entirely ruined himſelf, and a moſt amiable wife and child; and that life was inſupportable to him.

HUMA-

HUMANITY.

SENTIMENTS.

Bleſſed are the merciful, for they ſhall obtain mercy.

HUMANITY, or Mercy, is the firſt great attribute of the Deity, "who maketh his rain to fall upon the juſt and the unjuſt." Conſequently there is nothing that can bring a man to ſo near a likeneſs to his maker.

A good-natured man is eaſy in himſelf, and ſtudies to make others ſo; and a denial from him is better reliſhed by his obliging regret in doing it, than a favour granted by another.

That ſcourge of the human race, War, is totally repugnant to this generous attribute; but it preſents innumerable opportunities of its being exerciſed; and he who ſpares a cruel enemy when in his power, gains more honour than by winning a battle.

EXAMPLES.

"THE Senate of the Areopagites being aſſembled together in a mountain, without any roof but heaven, the ſenators perceived a bird of prey, which purſued a little ſparrow that came to ſave itſelf in the boſom of one of their company. This man, who naturally was harſh, threw it from him

ſo

ſo roughly that he killed it; at which the court was offended, and a decree was made, to baniſh him from the Senate." The judicious may obſerve, that this company, which was at that time one of the graveſt in the world, did it not for the care they had to make a law concerning ſparrows; but it was to ſhew that clemency and a merciful inclination were ſo neceſſary in a ſtate, that a man deſtitute of it was not worthy to hold any place in the government, he having (as it were) renounced humanity.

MARCUS ANTONINUS, the philoſopher and emperor, excelled moſt other men in this excellent virtue; as he manifeſtly ſhewed in that glorious action of his towards Avidius Caſſius and his family, who had rebelled againſt him in Egypt. For as the Senate bitterly proſecuted Avidius and all his relations, Antoninus, as if they had been his friends, always appeared as an interceſſor in their behalf. Nothing can repreſent him herein ſo much to the life, as to recite part of the oration which, upon this occaſion, was made by him in the Senate, to this purpoſe. "As for what concerns the Caſſian rebellion, I beſeech you, Conſcript Fathers, that, laying aſide the ſeverity of your cenſure, you will preſerve mine and your own clemency. Neither let any man be ſlain by the Senate, nor let any man ſuffer that is a Senator. Let not the blood of any patrician be ſpilt; let the baniſhed return, and the exiles be reſtored to their eſtates: I heartily wiſh that I could reſtore thoſe that are already dead unto life again. In an Emperor I could never approve of the revenge of his own injuries, which, however it may be oftentimes juſt, yet, for the moſt part, if not always, it appears to be cruel. You ſhall therefore pardon the children,

children, ſon-in-law, and wife of Avidius Caſſius. But why do I ſay pardon them, ſince there are none of them that have done amiſs? Let them live therefore, and let them know that they live in ſecurity under Marcus. Let them live in the enjoyment of their patrimony, and in the poſſeſſion of their garments, their gold and ſilver; and let them be not only rich but ſafe. Let them have the freedom to tranſport themſelves into all places as they pleaſe; that throughout the whole world, and in the ſight of all people, they may bear along with them the true and unqueſtionable inſtance of yours and my clemency." This oration was ſo pleaſing to the Senate and populace of Rome, that they extolled the humanity of Marcus with infinite praiſes.

ALPHONSUS, King of Naples and Sicily, was all goodneſs and mercy. He had beſieged the city of Cajeta, that had inſolently rebelled againſt him; and the city being diſtreſſed for want of neceſſary proviſions, put forth all their old men, women, and children, and ſuch as were unſerviceable, and ſhut their gates againſt them. The king's council adviſed that they ſhould not be permitted to paſs, but ſhould be forced back again into the city; by which means he ſhould ſpeedily become the maſter of it. The king, pitying the diſtreſſed multitude, ſuffered them to depart; though he knew it would occaſion the protraction of the ſiege. But when he could not take the city, ſome were ſo bold as to tell him, that it had been his own in caſe he had not dealt in this manner. "But (ſaid the king) I value the ſafety of ſo many perſons at the rate of an hundred Cajetas."

AUGUSTUS CÆSAR, walking abroad with Diomedes his freed-man, a wild boar had broken

the

the place of his reſtraint, and ſeemed to run directly towards Auguſtus. The freed man, in whom at that time there was more of fear than of prudence, conſulting his own ſafety, took hold of the emperor, and placed him before himſelf: yet Auguſtus never diſcovered any ſign of anger or offence at what he did.

C. JULIUS CÆSAR was not more famous for his valour in overcoming his enemies, than he was for his clemency, wherein at once he overcame both them and himſelf. Cornelius Phagita, one of the bloody emiſſaries of Sylla, in the civil diſſenſion between him and Marius, induſtriouſly hunted out Cæſar (as one of the Marian party) from all his lurking holes, at laſt took him, and was with difficulty perſuaded to let him eſcape at the price of two talents. When the times changed, and that it was in his power to be ſeverely revenged of this man, yet he never did him the leaſt harm, as one that could not be angry with the winds when the tempeſt was over. L. Domitius, an old and ſharp enemy of his, held Corfinium againſt him with thirty cohorts; there were alſo with him very many ſenators, knights of Rome, and the flower and ſtrength of the Pompeian party. Cæſar beſieged the town; and the ſoldiers talked of ſurrendering both the town and themſelves to Cæſar. Domitius, deſpairing of any mercy, commanded a phyſician of his to bring him a cup of poiſon. The phyſician, knowing he would repent it upon the appearance of Cæſar's clemency, gave him, inſtead of poiſon, a ſoporiferous potion. The town being ſurrendered, Cæſar called all the more honourable perſons to his camp, ſpoke civilly to them, and, having exhorted them to peaceable and quiet

quiet counſels, ſent them away in ſafety, with whatſoever was theirs. When Domitius heard of this, he repented of the poiſon he ſuppoſed he had taken: but being freed of that fear by his phyſician, he went out unto Cæſar, who gave him his life, liberty, and eſtate. In the battle of Pharſalia, as he rode to and fro, he cried, "Spare the citizens!" nor were any killed, but ſuch only as continued to make reſiſtance. After the battle, he gave leave to every man of his own ſide to ſave one of the contrary: and at laſt, by his edict, gave leave to all whom he had not yet pardoned, to return in peace to Italy, to enjoy their eſtates, honours, and commands. When he heard of the death of Pompey, which was cauſed by the villainy of others, ſo far was he from exulting, that he broke out into tears, and proſecuted his murderers with ſlaughter and blood.

DURING the retreat of the famous King Alfred, at Athelney in Somerſetſhire, after the defeat of his forces by the Danes, the following circumſtance happened; which, while it convinces us of the extremities to which that great man was reduced, will give us a ſtriking proof of his pious and benevolent diſpoſition. A beggar came to his little caſtle there, and requeſted alms; when his queen informed him, "that they had only one ſmall loaf remaining, which was inſufficient for themſelves and their friends, who were gone abroad in queſt of food, though with little hopes of ſucceſs." The king replied, "Give the poor Chriſtian one half of the loaf. He that could feed five thouſand men with five loaves and two fiſhes, can certainly make that half of the loaf ſuffice for more than our neceſſities." Accordingly the poor man

man was relieved; and this noble act of charity was ſoon recompenſed by a providential ſtore of freſh proviſions, with which his people returned.

LOUIS the Ninth, on his return to France with his Queen and his children, was very near being ſhipwrecked, ſome of the planks of the veſſel having ſtarted, and he was requeſted to go into another ſhip, that was in company with that which carried them. He refuſed to quit his own ſhip, and exclaimed, "Thoſe that are with me moſt aſſuredly are as fond of their lives as I can poſſibly be of mine. If I quit the ſhip, they will likewiſe quit it, and the veſſel not being large enough to receive them, they will all periſh. I had much rather entruſt my life, and thoſe of my wife and children, in the hands of God, than be the occaſion of making ſo many of my brave ſubjects periſh."

HENRIETTA MARIA, Queen of Charles the Firſt, as ſhe was walking out northward of the city of Exeter, ſoon after her lying-in, ſtopped at the cottage of a poor woman, whom ſhe heard making doleful cries: ſhe ſent one of her train to enquire what it might be which occaſioned them. The page returned, and ſaid the woman was ſorrowing grievouſly, becauſe her daughter had been two days in the ſtraw, and was almoſt dead for want of nouriſhment, ſhe having nothing to give her but water, and not being able, for the hardneſs of the times, to get any thing. On this the Queen took a ſmall chain of gold from her neck, at which hung an *Agnus*. She took off the *Agnus*, and put it in her boſom; and making the woman be called to her, gave her the chain, and bade her go into the city to a goldſmith and ſell it, and with the money

money to provide for the good woman in the ſtraw.

SIR PHILIP SYDNEY, at the battle near Zutphen, diſplayed the moſt undaunted courage. He had two horſes killed under him; and whilſt mounting a third was wounded by a muſket-ſhot out of the trenches, which broke the bone of his thigh. He returned about a mile and a half, on horſeback, to the camp; and being faint with the loſs of blood, and probably parched with thirſt, through the heat of the weather, he called for drink. It was preſently brought him; but as he was putting the veſſel to his mouth, a poor wounded ſoldier, who happened to be carried by him at that inſtant, looked up to it with wiſhful eyes. The gallant and generous Sydney took the bottle from his mouth, juſt when he was going to drink, and delivered it to the ſoldier, ſaying, "Thy neceſſity is yet greater than mine."

RICHARD CROMWELL, ſon of Oliver Cromwell, is ſaid to have fallen at the feet of his father, to beg the life of his Sovereign Charles I. In the ſame ſpirit of humanity, when Colonel Howard told him, on his father's death, that nothing but vigorous and violent meaſures could ſecure the Protectorate to him, and that he ſhould run no riſk, as himſelf would be anſwerable for the conſequences; Richard replied, "Every one ſhall ſee that I will do nobody any harm: I never have done any, nor ever will. I ſhall be much troubled if any one is injured on my account; and inſtead of taking away the life of the leaſt perſon in the nation for the preſervation of my greatneſs (which is a burden to me), I would not have one drop of blood ſpilt."

KING

KING GEORGE II. was very anxious to ſave the life of Dr. Cameron, againſt whom execution was awarded for treaſon five years after the act of attainder. When he was deſired to ſign one of the death-warrants for a ſimilar offence, he ſaid, in the true ſpirit of mercy that has ever diſtinguiſhed his illuſtrious Houſe, "Surely there has been too much blood already ſpilt upon this occaſion!" This Prince ſeemed to have none of that love of individual and diſtinct property which has marked the character of many Sovereigns. His Majeſty came one day to Richmond Gardens, and finding the gates of them locked, while ſome decently dreſſed perſons were ſtanding on the outſide, called for the head-gardener in a great paſſion, and told him to open the door immediately: "My ſubjects, Sir," added he, "walk where they pleaſe." The ſame gardener complaining to him one day that the company in Richmond Gardens had taken up ſome of the flower-roots and ſhrubs that were planted there, his only reply was, ſhaking his cane at him, "Plant more then, you blockhead you."

QUEEN CAROLINE one day obſerving that her daughter, the late Princeſs of Orange, had made one of the ladies about her ſtand a long time while ſhe was talking to her upon ſome trifling ſubject, indeed till ſhe was almoſt ready to faint, was reſolved to give her a practical reprimand for her ill-behaviour that ſhould have more weight than verbal precept. When the Princeſs therefore came to her in the evening as uſual to read to her, and was drawing herſelf a chair to ſit down, the Queen ſaid, "No, my dear, you muſt not ſit at preſent; for I intend to make you ſtand this evening

evening as long as you ſuffered Lady —— to remain to-day in the ſame poſition. She is a woman of the firſt quality, but had ſhe been a nurſery-maid, you ſhould have remembered ſhe was a human creature as well as yourſelf."

THE Duc de Montmorenci, one day playing at hazard, won a conſiderable ſum of money. A gentleman ſtanding near him ſaid to his friend, "That now is a ſum which would pay all my debts and make me happy." "Would it ſo, Sir?" replied the Duke; "take it then, I only wiſh that it were more." As the Duke was walking one day in the fields near Thouloufe with another nobleman, their diſcourſe turned upon the happineſs of men in different ſituations; and whether thoſe were moſt to be envied who were in eminent, or thoſe who were in low ſituations of life. "Ho!" ſays the Duke, on obſerving three or four peaſants, who were making their frugal meal under a tree, "theſe men ſhall ſettle the point for us." He comes up to them, and accoſting them in his uſual gracious manner ſays, "My friends, are you happy? Pray tell me." Three of them told him, "that confining their happineſs to a few acres which they had received from their anceſtors, they deſired nothing farther." The fourth ſaid, "that all that he wiſhed was to be able to regain the poſſeſſion of a part of his patrimony, which had paſſed into other hands by the misfortunes of ſome of his family." "Well then, my friend, if you had it again, you think that you ſhould be happy?" "As happy, my Lord Duke, I think, as a man can poſſibly be in this world." "What would it coſt you to recover it?" "Two thouſand livres, Sir." "Well, then," ſaid the Duke,

turning to one of his attendants, "preſent him with the money, that I may ſay I have had the ſatisfaction to-day of making one perſon happy."

A very ſimilar anecdote is told of the late Beau Naſh of Bath. A gentleman of broken fortune one day ſtanding behind his chair, as he was playing a game of piquet for 200l. and obſerving with what indifference he won the money, could not avoid whiſpering theſe words to another who ſtood by, "Heavens! how happy would all that money make me!" Naſh, overhearing him, clapped the money into his hand, and cried, "Go and be happy!" An inſtance of his humanity is told us in the Spectator, though his name is not mentioned. When he was to give in ſome official accounts, among other articles he charged, "For making one man happy, 10l." Being queſtioned about the meaning of ſo ſtrange an item, he frankly declared, that happening to over-hear a poor man declare to his wife and a large family of children, that 10l. would make him happy, he could not avoid trying the experiment. He added, that if they did not chuſe to acquieſce in his charge, he was ready to refund the money. His employers, ſtruck with ſuch an uncommon inſtance of good-nature, publicly thanked him for his benevolence, and deſired that the ſum might be doubled as a proof of their ſatisfaction. In the ſevere winter of 1739, his charity was great, uſeful, and extenſive. He frequently, at that ſeaſon of calamity, entered the houſes of the poor, whom he thought too proud to beg, and generouſly relieved them. But of all the inſtances of Naſh's bounty, none does him more real honour, than the pains he took in eſta-

bliſhing

bliſhing an hoſpital at Bath. It is with pain we add after this, that in the evening of his life he ſtood in want of that charity which he had never refuſed to any one.

FREDERICK, King of Pruſſia, one day rang his bell, and nobody anſwered, on which he opened his door, and found his page faſt aſleep in an elbow chair. He advanced toward him, and was going to awaken him, when he perceived part of a letter hanging out of his pocket. His curioſity prompting him to know what it was, he took it out, and read it. It was a letter from this young man's mother, in which ſhe thanked him for having ſent her part of his wages to relieve her in her miſery, and finiſhed with telling him, that God would reward him for his dutiful affection. The king, after having read it, went back ſoftly into his chamber, took a bag full of ducats, and ſlipped it with the letter into the page's pocket. Returning to his chamber, he rang the bell ſo loudly, that it awakened the page, who inſtantly made his appearance. "You have had a ſound ſleep," ſaid the king. The page was at a loſs how to excuſe himſelf, and putting his hand into his pocket by chance, to his utter aſtoniſhment, he there found a purſe of ducats. He took it out, turned pale, and, looking at the king, ſhed a torrent of tears, without being able to utter a ſingle word. "What is that?" ſaid the king, "what is the matter?"—"Ah, Sire," ſaid the young man, throwing himſelf on his knees, "ſomebody ſeeks my ruin! I know nothing of this money, which I have juſt found in my pocket!"—"My young friend," replied Frederick, "God often does great things for us even in our

ſleep. Send that to your mother, ſalute her on my part, and aſſure her that I will take care of both her and you."

5 DEC 50

INDUSTRY.

SENTIMENTS.

Seeſt thou a man diligent in his buſineſs, he ſhall ſtand before kings, he ſhall not ſtand before mean men.

A Man who gives his children a habit of induſtry, provides for them better than by giving them a ſtock of money.

Induſtry accompliſhes things that to the idle and indolent appear impoſſibilities.

The active do commonly more than they are obliged to do; the indolent do leſs.

The man who with induſtry and diligence fills up the duties of his ſtation, is like the clear river, which refines as it flows, and gladdens and fertilizes every land through which it glides.

To ſtrive with difficulties, and to conquer them, is the higheſt human felicity;—the next is to ſtrive, and deſerve to conquer.

No man can be happy in total idleneſs. He that ſhould be condemned to lie torpid and motionleſs, would fly for recreation to the mines and the gallies.

The hand of the diligent maketh rich; but the ſoul of the ſluggard deſireth and hath nothing.

The Devil (ſays a Spaniſh proverb) tempts every man, but an idle man tempts the Devil.

The bread gained by induſtry is the ſweeteſt, becauſe it is eaten with ſatisfaction.

EXAMPLES.

HORACE, a celebrated Roman poet, relates, that a countryman, who wanted to paſs a river, ſtood loitering on the banks of it, in the fooliſh expectation that a current ſo rapid would ſoon diſcharge its waters. But the ſtream ſtill flowed, increaſed, perhaps, by freſh torrents from the mountains; and it muſt for ever flow, becauſe the ſources from which it is derived are inexhauſtible.

Thus the idle and irreſolute youth trifles over his books, or waſtes in play his precious moments; deferring the taſk of improvement, which at firſt is eaſy to be accompliſhed, but which will become more and more difficult, the longer it be neglected.

AT Athens there were two poor young men, Menedemes and Aſclepiades, who were greatly addicted to the ſtudy of philoſophy. They had no viſible means of ſupport; yet kept up their plight and colour, looked hale, well, and in good condition. The judges had information given them of the retired life of theſe two, and of their neither having any thing to live on, nor apparently doing any thing to maintain themſelves: conſequently, as they could not live without ſuſtenance, it was inferred that they muſt have ſome clandeſtine means of ſubſiſting. Upon this ground of information the young men were ſummoned before the judges, and ordered to anſwer to the charge. One of the accuſed, after ſaying that

that little credit was given to what a man could urge in his own defence (it being natural to believe that every criminal will either deny or extenuate the crimes he is charged with), and adding that the teſtimony of a diſintereſted perſon was not liable to ſuſpicion, deſired that a certain baker whom he named might be ſummoned and anſwer for them. Accordingly the baker, being come, declared that the young men under examination took it by turns to grind his corn every night; and that for the night's work he every morning paid the young man who ground at the hand-mill a drachma, that is about a groat. The judges, ſurpriſed at their abſtinence and induſtry, ordered, as a reward of their virtue, that 200 drachmas ſhould be paid them out of the public money.

"PRAY of what did your brother die?" ſaid the Marquis Spinola one day to Sir Horace Vere. "He died, Sir," replied he, "of having nothing to do." "Alas, Sir," ſaid Spinola, "that is enough to kill any General of us all."

MONTESQUIEU ſays, "We in general place idleneſs among the beatitudes of Heaven; it ſhould rather, I think, be put amidſt the torments of hell."

THAT famous diſturber and ſcourge of mankind, Charles the Twelfth of Sweden, uſed to ſay, "That by reſolution and perſeverance a man might do every thing." Now, though we may not entirely agree with his Majeſty, ſo far at leaſt we may venture to obſerve, "That every man may, by unremitting application and endeavours, do much more than at the firſt ſetting out he thought it poſſible that he ever could do.

A GENTLEMAN was under cloſe confinement in the Baſtile ſeven years; during which

time he amuſed himſelf in ſcattering a few ſmall pins about his chamber, gathering them up again, and placing them in different figures on the arm of a great chair. He often told his friends afterwards, that unleſs he had found out this piece of exerciſe, he verily believed he ſhould have loſt his ſenſes.

SIR William Temple, in his Heads for an Eſſay on the different Conditions of Life and Fortune, pleaſantly tells us of "an old man near the Hague, who (ſays he) ſerved my houſe from his dairy, and grew ſo rich, that he gave it over, bought a houſe, and furniſhed it, at the Hague, reſolving to live at eaſe the reſt of his life; but at length grew ſo weary of being idle, that he ſold it, and returned again to his dairy.

"LOVE labour (cried a philoſopher); if you do not want it for food, you may for phyſic." The idle man is more perplexed what to do, than the induſtrious in doing what he ought. Action keeps the ſoul in conſtant health; but idleneſs corrupts and ruſts the mind; and he that follows recreations inſtead of his buſineſs, ſhall in a little time have no buſineſs to follow.

DEMOSTHENES is an immortal inſtance of the nobleſt perſeverance—the only virtue that is crowned. He was extremely affected with the honours which he ſaw paid to the orator Calliſtratus; and ſtill more with the ſupreme power of eloquence over the minds of men; and, not being able to reſiſt its charms, he gave himſelf wholly up to it, from thenceforth renounced all other ſtudies and pleaſures; and during the continuance of Calliſtratus at Athens, he never quitted him, but made all the improvement he could from his precepts. The firſt eſſay of his eloquence was againſt his guardians,

guardians, whom he obliged to refund a part of his fortune. Encouraged by this event, he ventured to ſpeak before the people, but with very ill ſucceſs. He had a weak voice, a thick way of ſpeaking, and a very ſhort breath; notwithſtanding which, his periods were ſo long, that he was often obliged to ſtop in the midſt of them for reſpiration. This occaſioned his being hiſſed by the whole audience. As he withdrew, hanging down his head, and in the utmoſt confuſion, Satyrus, one of the moſt excellent actors of thoſe times, who was his friend, met him; and, having learnt from himſelf the cauſe of his being ſo much dejected, aſſured him, That the evil was not without remedy, and that his caſe was not ſo deſperate as he imagined. He deſired him to repeat ſome of the verſes of Sophocles and Euripides to him; which he did. Satyrus ſpoke them after him; and gave them ſuch graces, by the tone, geſture, and ſpirit with which he pronounced them, that Demoſthenes himſelf found them quite different from what they were in his own manner of ſpeaking. He perceived plainly what he wanted, and applied himſelf ſtrenuouſly to the acquiring of it. His efforts to correct his natural defect of utterance, and to perfect himſelf in pronunciation, ſeem almoſt incredible; and prove (as Cicero remarks) that an induſtrious perſeverance can ſurmount almoſt all things. He ſtammered to ſuch a degree, that he could not pronounce ſome letters; among others, that with which the name of "Rhetoric," the art he ſtudied, begins: He was alſo ſhort-breathed, as above-mentioned. Theſe obſtacles he overcame at length, by putting ſmall pebbles into his mouth, pronouncing ſeveral verſes in that

manner without interruption; and accompanying it with walking, or going up ſteep and difficult places; ſo that at laſt no letter made him heſitate; and his breath held out through the longeſt periods. He went alſo to the ſea-ſide; and whilſt the waves were in the moſt violent agitation, he pronounced harangues, both to ſtrengthen his voice, and to accuſtom himſelf, by the confuſed noiſe of the waters, to the roar of the people, and the tumultuous cries of public aſſemblies. Demoſthenes took no leſs care of his action than of his voice. He had a large looking glaſs in his houſe, which ſerved to teach him geſture, and at which he uſed to declaim before he ſpoke in public. To correct a fault which he had contracted by an ill habit of ſhrugging up his ſhoulders, he practiſed ſtanding upright in a very narrow pulpit, or roſtrum, over which hung an halberd in ſuch a manner, that if, in the heat of action, that motion eſcaped him, the point of the weapon might ſerve at the ſame time to admoniſh and correct him. His application to ſtudy was no leſs ſurpriſing. To be the more removed from noiſe, and leſs ſubject to diſtraction, he ſhut himſelf up in a ſmall room under ground, ſometimes for months together; and there it was, by the light of his lamp, that he compoſed thoſe admirable orations which were ſaid, by thoſe who envied him, to "ſmell of the oil;" to imply, that they were too elaborate. Demoſthenes heard them; and only told them, in reply, "It is plain that yours did not coſt you ſo much trouble." He roſe conſtantly very early in the morning; and uſed to ſay, that he was ſorry when any workman was at his buſineſs before him. We may further judge of his extraordinary efforts

to

to acquire excellence of every kind, from the pains he took in copying Thucydides's Hiſtory eight times with his own hand, in order to render the ſtyle of that great man familiar to him. And his labour was well beſtowed; for it was by theſe means that he carried the art of declaiming to the higheſt degree of perfection of which it was capable; whence it is plain he well knew its value and importance.

VARIA SERVILIUS, deſcended of a Prætorian family, was remarkable for nothing but ſloth and indolence; in which he grew old and odious; inſomuch, that it was commonly ſaid, by ſuch as paſſed his houſe, *Hic Varia ſitus eſt*, Here lies Varia; thus ſpeaking of him as a perſon not only dead, but buried to all intents and purpoſes of rational exiſtence.

ABOUT fifty years ago the ſmall territory of Cancar, known in the maritime charts under the name of Ponthiamas, was wholly uncultivated, and almoſt deſtitute of inhabitants. A Chineſe merchant, commander of a veſſel, which he employed in commerce, frequented theſe coaſts. Being a man of that intelligent, reflective genius which ſo characteriſtically marks his nation, he could not, without pain, behold immenſe tracts of ground condemned to ſterility, though naturally more fertile than thoſe which formed the riches of his own country. He conſtructed therefore a plan for their improvement. With this view, having firſt of all hired a number of labourers, ſome Chineſe, others from the neighbouring nations, he with great addreſs inſinuated himſelf into the favour of the moſt powerful princes; who, for a certain ſubſidy, aſſigned him a guard for his protection. In

the courſe of his voyage to Batavia and the Philippine Iſlands, he borrowed from the Europeans their moſt uſeful diſcoveries and improvements, particularly the art of fortification and defence: with regard to internal police, he gave the preference to the Chineſe. The profits of his commerce ſoon enabled him to raiſe ramparts, ſink ditches, and provide artillery. Theſe preliminary precautions ſecured him a *coup de main*, and protected him from the enterpriſes of the ſurrounding nations. He diſtributed the lands to his labourers, without the leaſt reſervation of any of thoſe duties or taxes known by the names of ſervices, or fines of alienation; duties which, by allowing no real property, become the moſt fatal ſcourge to agriculture, and ſuggeſt an idea which revolts againſt the common ſenſe of every wiſe nation. He provided his coloniſts at the ſame time with all ſorts of inſtruments proper for the labour and improvement of their grounds. In forming a labouring and commercial people, he thought that no laws ought to be enacted but thoſe which nature has eſtabliſhed for the human race in every climate: he made thoſe laws reſpected by obſerving them firſt himſelf, and exhibiting an example of ſimplicity, induſtry, frugality, humanity, and good faith. He formed therefore no ſyſtem of laws;—but he did more: he eſtabliſhed morals. His territories ſoon became the country of every induſtrious man who wiſhed to ſettle there. His port was open to all nations; the woods were cleared; the grounds judiciouſly laboured, and ſown with rice; canals cut from the rivers watered their fields; and plentiful harveſts, after ſupplying them with ſubſiſtence, furniſhed an object of extenſive commerce.

commerce. The barbarians of the neighbourhood, amazed to ſee abundance ſo ſuddenly ſucceed to ſterility, flocked for ſubſiſtence to the magazine of Ponthiamas, whoſe dominions at this day are conſidered as the moſt plentiful granary of that part of Aſia; the Malays, the Cochin-Chineſe, and the Siameſe, whoſe countries are naturally ſo fertile, conſidering this little territory as the moſt certain reſource againſt famine.

A Gentleman in Surry had a farm worth 200l. per annum, which he kept in his own hands; but running out every year, he was neceſſitated to ſell half of it to pay his debts, and let the reſt to a farmer for one and twenty years. Before the term was expired, the farmer one day, bringing his rent, aſked him if he would ſell his land. "Why," ſaid the gentleman, "will you buy it?" "Yes, if it pleaſe you," ſaid the farmer. "How!" returned he, "that's ſtrange! Tell me how this comes to paſs, that I could not live upon twice as much, being my own; and you, upon the half, though you have paid rent for it, are able to buy it?"—"Oh! Sir," ſaid the farmer, "but two words made the difference: You ſaid, Go; and I ſaid, Come."—What's the meaning of that?" ſays the gentleman.—"Why, Sir," replied the other, "you lay in bed, or took your pleaſure, and ſent others about your buſineſs; and I roſe betimes, and ſaw my buſineſs done myſelf."

IT is ſaid in the hiſtory of the life of Lope de Vega, a Spaniſh writer, that no leſs than 1800 Comedies, the production of his pen, have been actually repreſented on the Spaniſh ſtage. His *Autos Sacramentales*, a kind of ſacred drama, ex-

ceed 400; beſides which, there is a collection of his poems of various kinds in 21 vols. 4to. He ſaid of himſelf, that he wrote five ſheets per day, which, reckoning by the time he lived, has been calculated to amount to 133,225 ſheets. He ſometimes compoſed a comedy in two days, which it would have been difficult for another man to have even copied in the ſame time. At Toledo he once wrote five comedies in fifteen days, reading them as he proceeded, in a private houſe, to Joſeph de Valdevieſo. Juan Perez de Montalvan relates, that a comedy being wanted for the Carnival at Madrid, Lope and he united to compoſe one as faſt as they could. Lope took the firſt act and Montalvan the ſecond, which they wrote in two days; and the third act they divided, taking eight ſheets each. Montalvan, ſeeing that the other wrote faſter than he could, ſays, he roſe at two in the morning, and having finiſhed his part at eleven, he went to look for Lope, whom he found in the garden looking at an orange-tree that was frozen; and on enquiring what progreſs he had made in the verſes, Lope replied, "At five I began to write, and finiſhed the comedy an hour ago; ſince which I have breakfaſted, written one hundred and fifty other verſes, and watered the garden, and now am pretty well tired." He then read to Montalvan the eight ſheets and the one hundred and fifty verſes.

GASSENDI, the celebrated philoſopher, was perhaps one of the hardeſt ſtudents that ever exiſted. In general he roſe at three o'clock in the morning, and read or wrote till eleven, when he received the viſits of his friends. He afterwards at twelve made a very ſlender dinner, at which

which he drank nothing but water, and ſat down to his books again at three. There he remained till eight o'clock, when, after having eaten a very light ſupper, he retired to bed at ten o'clock.

QUEEN MARY, wife of William the Third, uſed to ſay, that ſhe looked upon idleneſs as the great corruptor of human nature, and believed, that if the mind had no employment given it, it would create ſome of the worſt to itſelf; and ſhe thought, that any thing which might amuſe and divert, without leaving a dreg and impreſſion behind it, ought to fill up thoſe vacant hours that were not claimed by devotion or buſineſs. "When her eyes," ſays Biſhop Burnet, "were endangered by reading too much, ſhe found out the amuſement of work; and in all thoſe hours that were not given to better employments, ſhe wrought with her own hands, and that ſometimes with ſo conſtant a diligence, as if ſhe had been to earn her bread by it. Her example ſoon wrought on not only thoſe that belonged to her, but the whole town, to follow it, ſo that it was become as much the faſhion to work, as it had been to be idle."

DR. JOHNSON ſays, in the Rambler, "Whenever chance brings within my obſervation a knot of young ladies buſy at their needles, I conſider myſelf as in the ſchool of virtue; and though I have no extraordinary ſkill in plain-work or embroidery, I look upon their operations with as much ſatisfaction as their governeſs, becauſe I regard them as providing a ſecurity againſt the moſt dangerous inſnarers of the ſoul,

by enabling themſelves to exclude idleneſs from their ſolitary moments; and with idleneſs, her attendant train of paſſions, fancies, chimæras, fears, ſorrows, and deſires."

INGRA-

INGRATITUDE.

SENTIMENTS.

He that's ungrateful has no guilt but one;
All other crimes may paſs for virtues in him.

THOSE who return evil for good, and repay kindneſs and aſſiſtance with hatred or neglect, are corrupted beyond the common degrees of wickedneſs; nor will he who has once been clearly detected in acts of injury to his benefactor deſerve to be numbered among ſocial beings; he tends to deſtroy confidence, to intercept ſympathy, and to blunt the generous intentions of the benevolent to more grateful objects.

He who complains of favours withheld, will be ungrateful when they are beſtowed.

You may ſooner expect a favour from him who has already done you one, than from him to whom you have done it.

Too great hurry in repaying an obligation is a ſpecies of ingratitude.

The ungrateful rejoice but once in the favours they receive; the grateful, always.

The ungrateful dares accept a benefit from none; dares beſtow it upon none.

EXAMPLES.

CICERO flying for his life, was purſued by Herennius, and Popilius Lena. This latter, at the requeſt of M. Cælius, Cicero had formerly defended

defended with equal care and eloquence, and from a hazardous and doubtful cauſe ſent him home in ſafety. This Popilius afterwards (not provoked by Cicero in word or deed), of his own accord, aſked Antonius to be ſent after Cicero, then proſcribed, to kill him. Having obtained licence for this deteſtable employment, with great joy he ſpeeded to Cajeta, and there commands that perſon to ſtretch out his throat who was (not to mention his dignity) the author of his ſafety, and deſerved the moſt grateful returns from him. Yet he did with great unconcernedneſs cut off the head of Roman eloquence, and the renowned right hand of peace. With that burden he returned to the city; nor, while he was ſo laden, did it ever come into his thoughts, that he carried in his arms that head which had heretofore pleaded for the ſafety of his.

PARMENIO had ſerved, with great fidelity, Philip the father of Alexander, as well as himſelf, for whom he had firſt opened the way into Aſia. He had depreſſed Attalus the king's enemy; he had always, in all hazards, the leading of the king's van-guard: he was no leſs prudent in council, than fortunate in all attempts: a man beloved of the men of war; and, to ſay the truth, that had made the purchaſe for the king of the empire of the Eaſt, and of all the glory and fame he had. After he had loſt two of his ſons in the king's wars, Hector and Nicanor, and another in torment upon ſuſpicion of treaſon, this great Parmenio Alexander reſolved to deprive of life by the hands of murderers, without ſo much as acquainting him with the cauſe: and could chooſe out no other to expedite this unworthy buſineſs but the greateſt of Parmenio's friends, which was Polydamus, whom he

he truſted moſt and loved beſt, and would always have to ſtand at his ſide in every fight. He and Cleander diſpatched this great man as he was reading the king's letter in his garden in Media. So fell Parmenio, who had performed many notable things without the king; but the king without him did never effect any thing worthy of praiſe.

PHILIP, king of Macedon, had ſent one of his court to ſea, to diſpatch ſomething he had given him in command; a ſtorm came, and he was ſhipwrecked; but ſaved by one that lived there, about the ſhore, in a little boat, wherein he was taken up. He was brought to his farm, and there entertained with all civility and humanity, and at thirty days end diſmiſſed by him, and furniſhed with ſomewhat to bear his charges. At his return he told the king of his wreck and dangers; but nothing of the benefits he had received. The king told him, he would not be unmindful of his fidelity and the dangers undergone in his behalf. He, taking the occaſion, told the king he had obſerved a little farm on the ſhore, and beſought him to beſtow that on him, as a monument of his eſcape, and reward of his ſervice. The king ordered Pauſanias, the governor, to aſſign him the farm to be poſſeſſed by him. The poor man, being thus turned out, applied himſelf to the king, told him with what humanity he had treated the courtier, and what an ungrateful injury he had returned him in lieu of it. The king, upon hearing the cauſe, in great anger commanded the courtier preſently to be ſeized, and to be branded in the forehead with theſe letters, "*Hoſpes ingratus*, The ungrateful gueſt," reſtoring the farm to its proper owner.

HENRY

HENRY KEEBLE, Lord Mayor of London 1511, beſides other benefactions in his life-time, rebuilt Aldermary Church, which was run to ruin, and bequeathed at his death one thouſand pounds for the finiſhing of it: yet, within ſixty years after, his bones were unkindly, nay inhumanly, caſt out of the vault wherein they were buried, and his monument plucked down, for ſome wealthy perſon of the preſent times to be buried therein.

BELISARIUS was General of all the forces under Emperor Juſtinian the Firſt, a man of rare valour and virtue: he had overthrown the Perſians, Goths, and Vandals; had taken the kings of theſe people in war, and ſent them priſoners to his maſter; he had recovered Sicilia, Africa, and the greater part of Italy. He had done all this with a ſmall number of ſoldiers, and leſs coſt: he reſtored military diſcipline by his authority, when long loſt; he was allied to Juſtinian himſelf; and a man of that uncorrupted fidelity, that though he was offered the kingdom of Italy he refuſed it. This great man, upon ſome jealouſy and groundleſs ſuſpicion, was ſeized upon, his eyes put out, all his houſe rifled, his eſtate confiſcated, and himſelf reduced to that miſerable ſtate and condition, as to go up and down in the common road with this form of begging: "Give one half-penny to poor Beliſarius, whom virtue raiſed, and envy hath overthrown."

TOPAL OSMAN, who had received his education in the Seraglio, was, in the year 1698, about the age of twenty-five, ſent with the Sultan's orders to the Baſhaw of Cairo. He travelled by land to Said; and being afraid of the Arabs, who rove about plundering paſſengers and caravans, he embarked on board a Turkiſh veſſel

veſſel bound to Damietta, a city on the Nile. In this ſhort paſſage they were attacked by a Spaniſh privateer, and a bloody action enſued. Topal Oſman gave here the firſt proofs of that intrepidity by which he was ſo often ſignalized afterwards. The crew, animated by his example, fought with great bravery; but ſuperior numbers at laſt prevailed, and Oſman was taken priſoner, after being dangerouſly wounded in the arm and thigh.

Oſman's gallantry induced the Spaniſh captain to pay him particular regard: but his wounds were ſtill in a bad way when he was carried to Malta, where the privateer went to refit. The wound in his thigh was the moſt dangerous; and he was lame of it ever after; for which he had the name of *Topal*, or cripple.

At that time Vincent Arnaud, a native of Marſeilles, was commander of the port at Malta; who, as his buſineſs required, went on board the privateer ſo ſoon as ſhe came to anchor. Oſman no ſooner ſaw Arnaud, than he ſaid to him, "Can you do a generous and gallant action? Ranſom me; and take my word you ſhall loſe nothing by it." Such a requeſt from a ſlave in chains was uncommon; but the manner in which it was delivered made an impreſſion upon the Frenchman, who, turning to the captain of the privateer, aſked what he demanded for the ranſom. He anſwered, 1000 ſequins (near 500l.). Arnaud, turning to the Turk, ſaid, "I know nothing of you; and would you have me riſk 1000 ſequins on your bare word?" "Each of us act in this (replied the Turk) with conſiſtency. I am in chains; and therefore try every method to recover my liberty; and you may have reaſon to diſtruſt the word of a ſtranger.

ſtranger. I have nothing at preſent but my bare word to give you; nor do I pretend to aſſign any reaſon why you ſhould truſt to it. I can only ſay, that if you incline to act a generous part, you ſhall have no reaſon to repent." The commander, upon this, went to make his report to the Grand Maſter, Don Perellos. The air with which Oſman delivered himſelf wrought ſo upon Arnaud, that he returned immediately on board the Spaniſh veſſel, and agreed with the captain for 600 ſequins, which he paid as the price of Oſman's liberty. He put him on board a veſſel of his own, and provided him a ſurgeon, with every thing neceſſary for his entertainment and cure.

Oſman had mentioned to his benefactor, that he might write to Conſtantinople for the money he had advanced; but, finding himſelf in the hands of a man who had truſted ſo much to his honour, he was emboldened to aſk another favour; which was, to leave the payment of the ranſom entirely to him. Arnaud diſcerned, that in ſuch a caſe things were not to be done by halves. He agreed to the propoſal with a good grace; and ſhewed him every other mark of generoſity and friendſhip. Accordingly Oſman, ſo ſoon as he was in a condition, ſet out again upon his voyage.

The French colours now protected him from the privateers. In a ſhort time he reached Damietta, and ſailed up the Nile to Cairo. No ſooner was he arrived there, than he delivered 1000 ſequins to the maſter of the veſſel, to be paid to his benefactor Arnaud, together with ſome rich furs; and he gave to the maſter himſelf 500 crowns as a preſent. He executed the orders of the Sultan his maſter with the Baſhaw of Cairo; and,

and, ſetting out for Conſtantinople, was the firſt who brought the news of his ſlavery.

The favour received from Arnaud in ſuch circumſtances made an impreſſion upon a generous mind too deep ever to be eradicated. During the whole courſe of his life he did not ceaſe, by letters and other acknowledgments, to teſtify his gratitude.

In 1715 war was declared between the Venetians and Turks. The Grand Vizir, who had projected the invaſion of the Morea, aſſembled the Ottoman army near the iſthmus of Corinth, the only paſs by which this peninſula can be attacked by land. Topal Oſman was charged with the command to force the paſs; which he not only executed ſucceſsfully, but afterwards took the city of Corinth by aſſault. For this ſervice he was rewarded by being made a Baſhaw of two tails. The next year he ſerved as lieutenant-general under the grand Vizir at the ſiege of Corfu; which the Turks were obliged to abandon. Oſman ſtaid three days before the place, to ſecure and conduct the retreat of the Ottoman troops.

In 1722 he was appointed Seraſkier (General-in-chief) and had the command of the army in the Morea. When the conſuls of the different nations came to pay their reſpects to him in this quality, he diſtinguiſhed the French by peculiar marks of kindneſs and protection. "Inform Vincent Arnaud (ſays he) that I am the happier in my new dignity as it enables me to ſerve him. Let me have his ſon in pledge of our friendſhip, and I will charge myſelf with making his fortune." Accordingly Arnaud's ſon went into the Morea; and the Seraſkier not only made him preſents, but granted him privileges and advantages in trade, which

which ſoon put him in a way of acquiring an eſtate.

Topal Oſman's parts and abilities ſoon raiſed him to a greater command. He was made a Baſhaw of three tails, and Beglerbeg of Romania, one of the greateſt governments in the empire, and of the greateſt importance by its vicinity to Hungary.

His reſidence during his government was at Nyſſa. In the year 1727, Vincent Arnaud and his ſon waited upon him there, and were received with the utmoſt tenderneſs. Laying aſide the Baſhaw and governor, he embraced them, cauſed them to be ſerved with ſherbet and perfumes, and made them ſit upon the ſame ſofa with himſelf; an honour but rarely beſtowed by a Baſhaw of the firſt order, and hardly ever to a Chriſtian. After theſe marks of diſtinction, he ſent them away loaded with preſents.

In the great revolution which happened at Conſtantinople, anno 1730, the Grand Vizir Ibrahim periſhed. The times were ſo tumultuary, that one and the ſame year had ſeen no fewer than three ſucceſſive Vizirs. In September 1731, Topal Oſman was called from his government to fill this place; which, being the higheſt in the Ottoman empire, and perhaps the higheſt that any ſubject in the world enjoys, is always dangerous, and was then greatly ſo. He no ſooner arrived at Conſtantinople, to take poſſeſſion of his new dignity, than he deſired the French ambaſſador to inform his old benefactor of his advancement; and that he ſhould haſten to Conſtantinople, while things remained in the preſent ſituation; adding, that a Grand Vizir ſeldom kept long in his ſtation.

In

In the month of January 1732, Arnaud, with his ſon, arrived at Conſtantinople from Malta, bringing with him variety of preſents, and twelve Turks whom he had ranſomed from ſlavery. Theſe, by command of the Vizir, were ranged in order before him. Vincent Arnaud, now ſeventy-two years of age, with his ſon, were brought before Topal Oſman, Grand Vizir of the Ottoman empire. He received them in the preſence of the great officers of ſtate with the utmoſt marks of affection. Then turning to thoſe about him, and pointing to the ranſomed Turks, "Behold (ſays he) theſe your brethren, now enjoying the ſweets of liberty, after having groaned in ſlavery: this Frenchman is their deliverer. I was myſelf a ſlave, loaded with chains, ſtreaming in blood, and covered with wounds: this is the man who redeemed and ſaved me; this is my maſter and benefactor: to him I am indebted for life, liberty, fortune, and every thing I enjoy. Without knowing me, he paid for me a large ranſom, ſent me away upon my bare word, and gave me a ſhip to carry me. Where is there a Muſſulman capable of ſuch generoſity?"

While Oſman was ſpeaking, all eyes were fixed upon Arnaud, who held the Grand Vizir's hands cloſely locked between his own. The Vizir then aſked both father and ſon many queſtions concerning their ſituation and fortune, heard their anſwers with kindneſs and attention, and then ended with an Arabic ſentence, ALLAH KERIM (the providence of God is great.) He made before them the diſtribution of the preſents they had brought; the greateſt part of which he ſent to the Sultan, the Sultana mother, and the Kiſler Aga (chief of the black eunuchs); upon which the

two

two Frenchmen made their obeiſance and retired.

After this ceremony was over, the ſon of the Grand Vizir took them to his apartments, where he treated them with great kindneſs. Some time before they left Conſtantinople, they had a conference in privare with the Vizir, who diveſted himſelf of all ſtate and ceremony. He let them underſtand, that the nature of his ſituation would not permit him to do as he deſired, ſince a miniſter ever appears in the eyes of many to do nothing without a view to his own particular intereſt; adding, that a Baſhaw was lord and maſter of his own province; but that the Grand Vizir at Conſtantinople had a maſter greater than himſelf.

He cauſed them to be amply paid for the ranſom of the Turks, and likewiſe procured them payment of a debt which they looked on as deſperate. He alſo made them large preſents in money, and gave them an order for taking a loading of corn at Salonica; which was likely to be very profitable, as the exportation of corn from that part had been for a long time prohibited.

As his gratitude was without bounds, his liberality was the ſame. His behaviour to his benefactor demonſtrated that greatneſs of ſoul which diſplayed itſelf in every action of his life. And this behaviour muſt appear the more generous, when it is conſidered what contempt and averſion the prejudices of education create in a Turk againſt Chriſtians.

THE Marſhal D'Armont, having taken Crodon in Bretagne, during the league, gave orders to put every Spaniard to the ſword, who was found in that garriſon. Though it was announced death to diſobey the orders of the General, an Engliſh ſoldier

ſoldier ventured to ſave a Spaniard. The Engliſhman was arraigned for this offence before a court-martial, where he confeſſed the fact, and declared himſelf ready to ſuffer death, provided they would ſpare the life of the Spaniard. The Marſhal, being much ſurpriſed at ſuch a conduct, aſked the ſoldier, how he came to be ſo much intereſted in the preſervation of the Spaniard.—"Becauſe, Sir, (replied he) in a ſimilar ſituation he once ſaved my life." The Marſhal, greatly pleaſed with the goodneſs of the ſoldier's heart, granted him pardon, ſaved the Spaniard's life, and highly extolled them both.

IMPURITY.

SENTIMENTS.

She hath caſt down many wounded: yea many ſtrong men have been ſlain by her.—Her houſe is the way to Hell, going down to the chambers of death.

CICERO ſays, "that there is not a more pernicious evil to man than the luſt of ſenſual pleaſure, the fertile ſource of every deteſtable crime, and the peculiar enemy of the divine and immortal ſoul."

If ſenſuality is pleaſure, beaſts are happier than men.

He that liveth in pleaſure is dead while he liveth.

Senſual pleaſures enervate the ſoul, make fools of the wiſe, and cowards of the brave; a libertine life is not a life of liberty.

With aſſiduity and impudence men of all ages commence admirers; and it is not uncommon to hear one ſwear that he is expiring for love, when all the world can perceive he is dying of old age. Can any thing be more infamous or degrading to human nature?

The libertine, or ſenſualiſt, is one of the loweſt characters. To obtain his ends, he muſt become a liar, a reprobate, and, in ſhort, a villain, that often breaks all the commands of God before he can ruin the object he is in purſuit of. He does not

not ruſh to deſtruction alone, but, like his great original, drags others along with him to perdition.

Indulge not deſire at the expence of the ſlighteſt article of virtue; paſs once its limits, and you fall headlong into vice.

EXAMPLES.

IT has been remarked of Auguſtus Cæſar, that chaſtity was by no means his virtue; but if he caſt his eye on a beautiful woman, though her huſband were of the firſt quality in Rome, he would immediately ſend his officers to bring her to him, either by fair means or by force. The philoſopher Athenodorus, who had formerly been preceptor to Tiberius, and was very intimate with Auguſtus, took the following method to reform this vice of the great man. When the emperor one day had ſent a litter for a certain noble lady, of the houſe of the Camilli, the philoſopher, fearing ſome diſaſter might enſue (her family being very popular, and highly reſpected at Rome), went before to the lady's palace; and acquainting the parties concerned with it, the huſband, boiling with rage, threatened to ſtab the meſſengers of the emperor when they came. The prudent philoſopher, however, appeaſed his reſentment, and only deſired a ſuit of the lady's apparel, which was granted him. He then put it on, and, hiding his ſword under his robes, entered the litter, perſonating the lady. The meſſenger knew no other, and carried him inſtantly to the emperor's apartment; who, heightened with deſire, made haſte to open the litter himſelf, when Athenodorus, ſuddenly drawing his ſword, leaped forth upon him, ſaying, "Thus mighteſt thou have been murdered. Wilt thou never leave a vice attended

ſo evidently with much danger? Jealouſy and rage might have armed an huſband, or ſubſtituted an aſſaſſin thus diſguiſed, inſtead of thy faithful friend; who might have laid hold of this opportunity to deprive the republic of ſo gracious a prince. But I have taken care of thy life; do thou henceforth take warning. The emperor, equally frightened and ſurpriſed, teſtified himſelf pleaſed with the philoſopher's ſtratagem; gave him ten talents of gold, thanking him for ſo ſeaſonable a correction; and it is ſaid, that from that time he began to reſtrain his unlawful pleaſures, and cultivate a life more decent and ſuitable to his exalted character.

A YOUNG Italian nobleman fell in love with a ducheſs of ſingular beauty, but knew not how to make her ſenſible of it; at length chance gave him an opportunity beyond his expectation. One evening, as he returned from hawking, he paſſed through the fields of the lady in queſtion, bordering on the palace. The duke, her huſband, and ſhe were walking together as the young lord came by. The duke, ſeeing his train, and what game they had been purſuing, aſked him ſome queſtions concerning their ſport, and, being of an hoſpitable diſpoſition, invited him into his palace to partake of a collation. He accepted the offer; and here commenced an acquaintance, which in time made way for an aſſignation between the ducheſs and him. Accordingly he was let into the garden one night, and conducted privately to her chamber, where ſhe was before-hand ready to receive him. After ſome compliments, "My lord," ſaid the ducheſs, "you are obliged to my huſband for this favour; who, as ſoon as you were gone from our houſe, the firſt time we ſaw you, gave

gave you ſuch commendations as made me conceive an immediate paſſion for you."—"And is this true, madam?" demanded the young nobleman in aſtoniſhment; "then far be it from me to be ſo ungrateful to my friend." With that he reſumed his garments, which he had begun to throw by, and inſtantly took his leave.

BUT, of all the inſtances we can meet with, in reading or in life, where ſhall we find one ſo generous and honeſt, ſo noble and divine, as that of Joſeph in Holy Writ? When his maſter had entruſted him ſo unreſervedly, that, to ſpeak in the emphatical manner of the ſcripture, "He knew not aught he had, ſave the bread which he did eat," the amiable youth was ſo unhappy as to appear irreſiſtibly beautiful to his miſtreſs: but when this ſhameleſs woman proceeds to ſolicit him, how gallant, how glorious is his anſwer! "Behold, my maſter wotteth not what is with me in the houſe, and he hath committed all that he hath to my hand: there is none greater in this houſe than I, neither hath he kept back any thing from me, but thee, becauſe thou art his wife. How then can I do this great wickedneſs, and ſin againſt God?" The ſame arguments which a baſe mind would have made to itſelf for perpetrating the evil, namely, free truſt, full power, and immediate temptation, were, to this brave, this gallant man, the greateſt motives for his forbearing it. He could do it with impunity from man; but he could not affront and preſumptuouſly offend a juſt, an holy, and an avenging God.

IT is ſurely matter of wonder, that theſe deſtroyers of innocence, though dead to all the higher ſentiments of virtue and honour, are not reſtrained by compaſſion and humanity. To bring ſorrow, confuſion, and infamy into a family; to wound

the heart of a tender parent, and ſtain the life of a poor deluded young woman with a diſhonour which can never be wiped off, are circumſtances, one would think, ſufficient to check the moſt violent paſſion, in a heart which has the leaſt tincture of pity and good-nature. To enforce theſe general reflections, we add the following anecdote, taken from a French author, and which refers to the Chevalier Bayard, a man of great valour, high reputation, and diſtinguiſhed amongſt his cotemporaries by the appellation of, "The Knight without fear, and without reproach." "Our knight," ſays he, "was pretty much addicted to that moſt faſhionable of all faults. One morning, as he was dreſſing, he ordered his lacquey to bring him home in the evening ſome victim of lawleſs paſſion. The fellow, wiſe and prompt to do evil, had, it ſeems, for ſome time addreſſed himſelf to an old gentlewoman of decayed fortune, who had a young maiden to her daughter, of very great beauty, and not yet ſixteen years of age. The mother's extreme poverty, and the inſinuations of this artful pander concerning the ſoft diſpoſition and generoſity of his maſter, made her at length conſent to deliver up her daughter. But many were the intreaties and repreſentations of the mother to gain her child's conſent to an action which ſhe ſaid ſhe abhorred, even while ſhe exhorted her to it. "But, my child (ſays ſhe), can you ſee your mother die for hunger? The virgin argued no longer, but, burſting into tears, declared ſhe would go any where. The lacquey conveyed her with great obſequiouſneſs and ſecrecy to his maſter's lodgings, and placed her in a commodious apartment till he came home. The knight, at his return, was met by his lacquey (with that ſaucy familiarity which vice never fails to inſpire between ranks however unequal), who told him

him with a diabolical exultation, "She is as handſome as an angel, but the fool has wept till her eyes are ſwelled and bloated; for ſhe is a maiden, and a gentlewoman." With that he conducted his maſter to the room where ſhe was, and retired. The knight, when he ſaw her bathed in tears, ſaid, in ſome ſurpriſe, "Don't you know, young woman, why you were brought hither?"—The unhappy maid inſtantly fell on her knees, and, with many interruptions of ſighs and tears, ſaid to him, "Yes, Sir, too well, alas! I know why I am brought hither: my mother, to get bread for her and myſelf, has ſent me: but would it might pleaſe Heaven I could die, before I am added to the number of thoſe miſerable wretches who live without honour!" With this reflection, ſhe wept anew, and beat her boſom. The knight, ſtepping from her, ſaid, "I am not ſo abandoned as to hurt your innocence againſt your will."—The novelty of the accident ſurpriſed him into virtue, and, covering the young maid with a cloak, he led her to a relation's houſe, to whoſe care he recommended her for that night. The next morning he ſent for her mother, and aſked her if her daughter was the virtuous creature ſhe ſo amiably appeared to be; the mother aſſured him of her ſpotleſs purity, till at leaſt the late period when ſhe delivered her up to his ſervant. "And are not you then (cried the knight) a wicked woman, to contrive the debauchery of your own child!" She held down her face with fear and ſhame, and, in her confuſion, uttered ſome broken words concerning her poverty. "Far be it (ſaid the chevalier) that you ſhould relieve yourſelf from want by a much greater evil! Your daughter is a fine young creature: do you know of none

that ever ſpoke of her for a wife?" The mother anſwered, "There is an honeſt man in our neighbourhood that loves her, who has often ſaid he would marry her with 200l. The knight ordered his man to reckon out that ſum, with an addition of fifty to buy the bride-clothes, and fifty more as an help to the mother. I appeal to all the libertines in town, whether the poſſeſſion of mercenary beauty could give half the pleaſure that this young gentleman enjoyed in the reflection of having relieved a miſerable parent from guilt and poverty, a innocent virgin from public ſhame and ruin, and beſtowing a virtuous wife upon an honeſt man. How noble an example is this to every generous mind! and how conſonant to the character of that "pure religion," which we are told "conſiſts in viſiting the fatherleſs and the widows in their afflictions, and in keeping ourſelves unſpotted from the world!"

WE will cloſe theſe anecdotes with a part of a letter inſerted in the Guardian (No. 123), written in the character of a mother to one in high rank, who had ſeduced and abuſed her daughter; and which gives a very lively idea of the affliction which a good parent muſt ſuffer on ſo melancholy an occaſion.

"My Lord,

"Laſt-night I diſcovered the injury you have done to my daughter. Heaven knows how long and piercing a torment that ſhort-lived, ſhameful pleaſure of yours muſt bring upon me! upon me, from whom you never received any offence! This conſideration alone ſhould have deterred a noble mind from ſo baſe and ungenerous an act. But, alas! what is all the grief that muſt be my ſhare,

in

in comparison of that with which you have requited her, by whom you have been obliged? Loss of good name, anguish of heart, shame and infamy, must inevitably fall upon her, unless she gets over them by what is much worse, open impudence, professed lewdness, and abandoned prostitution! These are the returns you have made to her, for putting in your power all her livelihood and dependance, her virtue and reputation. O my Lord, should my son have practised the like on one of your daughters; I know you swell with indignation at the very mention of it, and would think he deserved a thousand deaths, should he make such an attempt upon the honour of your family. 'Tis well, my Lord.—And is then the honour of your daughter (whom still, though it had been violated, you might have maintained in plenty, and even luxury) of greater moment to her, than to my daughter hers, whose only sustenance it was? And must my son, void of all the advantages of a generous education, must he, I say, consider; and may your Lordship be excused from all reflection?—Eternal contumely attend that guilty title, which claims exemption from thought, and arrogates to its wearer the prerogative of brutes! Ever curs'd be its false lustre, which could dazzle my poor daughter to her undoing! Was it for this, that the exalted merits and godlike virtues of your great ancestor were honoured with a coronet, that it might be a pander to his posterity, and confer a privilege of dishonouring the innocent and defenceless? At this rate, the laws of rewards should be inverted, and he who is generous and good should be made a beggar and a slave, that industry and honest diligence may keep his posterity unspotted, and pre-

ſerve them from ruining virgins, and making whole families unhappy. Wretchedneſs is now become my never-failing portion, &c. Thus have I given ſome vent to my ſorrow; nor fear I to awaken you to repentance, ſo that your ſin may be forgiven.

My Lord,

Your conſcience will help you to my name."

INTEM-

INTEMPERANCE.

SENTIMENTS.

The ſad effects of Luxury are theſe:
We drink our poiſon, and we eat diſeaſe.
Not ſo, O Temperance bland! when rul'd by thee;
The brute's obedient, and the man is free:
Soft are his ſlumbers, balmy is his reſt,
His veins not boiling from the midnight feaſt.
'Tis to thy rules, bright Temperance! we owe
All pleaſures which from health and ſtrength can flow.
Vigour of body, purity of mind,
Unclouded reaſon, ſentiments refin'd;
Unmix'd, untainted joys, without remorſe,
Th' intemp'rate ſenſualiſt's never-failing curſe.

THE greateſt pleaſures of ſenſe turn diſguſtful by exceſs.

The gratification of deſire is ſometimes the worſt thing that can befal us.

It was a maxim of Socrates, "that we ought to eat and drink to live; and not to live in order to eat and drink."

Luxury may contribute to give bread to the poor; but if there were no luxury, there would be no poor.

Pride and luxury are the parents of impurity and idleneſs, and impurity is the parent of indigence.

Senſual enjoyment, when it becomes habitual, loſes its reliſh, and is converted into a burthen.

Be moderate in your pleaſures, that your reliſh for them may continue.

Temperance is the preſervation of the dominion of ſoul over ſenſe, of reaſon over paſſion.—The want of it deſtroys health, fortune, and conſcience; robs us of perſonal elegance and domeſtic felicity: and, what is worſt of all, it degrades our reaſon, and levels us with the brutes.

Anacharſis the Scythian, in order to deter young men from that voluptuouſneſs which is ever attended with ill effects, applied his diſcourſe to them in a parable; telling them, "That the vine of youthful gratification and intemperance had three branches, producing three cluſters: on the firſt (ſays he) grows pleaſure: on the ſecond, ſottiſhneſs; and on the third, ſadneſs."

To ſhew the dangers of intemperance, the Catholic legends tell us of ſome hermit to whom the Devil gave his choice of three crimes; two of them of the moſt atrocious kind, and the other to be drunk. The poor ſaint choſe the laſt, as the leaſt of the three; but when drunk, he committed the other two.

EXAMPLES.

ONE of our moſt celebrated poets has ſomewhere obſerved, that

Dull ſleep inſtructs, nor ſport vain dreams in vain.

The following may ſerve as an inſtance. Chremes of Greece, though a young man, was very infirm and ſickly, through a courſe of luxury and intemperance, and ſubject to thoſe ſtrange ſorts of fits which are called trances. In one of theſe, he thought that a philoſopher came to ſup with him; who,

who, out of all the diſhes ſerved up at the table, would only eat of one, and that the moſt ſimple: yet his converſation was ſprightly, his knowledge great, his countenance chearful, and his conſtitution ſtrong. When the philoſopher took his leave, he invited Chremes to ſup with him at an houſe in the neighbourhood: this alſo took place in his imagination; and he thought he was received with the moſt polite and affectionate tokens of friendſhip; but was greatly ſurpriſed when ſupper came up, to find nothing but milk and honey, and a few roots dreſſed up in the plaineſt manner; to which chearfulneſs and good ſenſe were the only ſauces. As Chremes was unuſed to this kind of diet, and could not eat, the philoſopher ordered another table to be ſpread more to his taſte; and immediately there ſucceeded a banquet, compoſed of the moſt artificial diſhes that luxury could invent, with great plenty and variety of the richeſt and moſt intoxicating wines. Theſe too were accompanied by damſels of the moſt bewitching beauty. And now Chremes gave a looſe to his appetites, and every thing he taſted raiſed extaſies beyond what he had ever known. During the repaſt, the damſels ſung and danced to entertain him; their charms enchanted the enraptured gueſt, already heated with what he had drank; his ſenſes were loſt in extatic confuſion; every thing around him ſeemed Elyſium, and he was upon the point of indulging the moſt boundleſs freedom; when lo! on a ſudden their beauty, which was but a vizor, fell off, and diſcovered to his view forms the moſt hideous and forbidding imaginable. Luſt, revenge, folly, murder, meagre poverty, and frantic deſpair, now appeared in their moſt odious ſhapes, and the place inſtantly became the direſt

ſcene

ſcene of miſery and deſolation. How often did Chremes wiſh himſelf far diſtant from ſuch diabolical company! and how dread the fatal conſequence which threatened him on every ſide! His blood ran chill to his heart; his knees ſmote againſt each other with fear, and joy and rapture were turned into aſtoniſhment and horror. When the philoſopher perceived that this ſcene had made a ſufficient impreſſion on his gueſt, he thus addreſſed him: "Know, Chremes, it is I, it is Æſculapius, who have thus entertained you; and what you have here beheld is a true image of the deceitfulneſs and miſery inſeparable from luxury and intemperance. Would you be happy, be temperate. Temperance is the parent of health, virtue, wiſdom, plenty, and of every thing that can render you happy in this world or the world to come. It is indeed the true luxury of life; for without it life cannot be enjoyed." This ſaid, he diſappeared; and Chremes, awaking, and inſtructed by the viſion, altered his courſe of life, became frugal, temperate, induſtrious; and by that means ſo mended his health and eſtate, that he lived without pain to a very old age, and was eſteemed one of the richeſt, beſt, and wiſeſt men in Greece.

SUCH is the beautiful moral drawn by the pen of elegant and inſtructive fiction; with which if there be any mind ſo inſenſible as not to be properly affected, let us only turn to that ſtriking reality preſented to us in the caſe of Lewis Cornaro. This gentleman was a Venetian of noble extraction, and memorable for having lived to an extreme old age; for he was more than an hundred years old at the time of his death, which happened at Padua in the year 1565. Amongſt other little

performances, he left behind him a piece intituled, "Of the Advantages of a Temperate Life;" of which we will here give our readers ſome account, not only becauſe it will very well illuſtrate the life and character of the author, but may poſſibly be of uſe to thoſe who take the *ſummum bonum*, or chief good of life, to conſiſt in good eating. He was moved, it ſeems, to compoſe this little piece at the requeſt and for the benefit of ſome ingenious young men for whom he had a regard; and who, having long ſince loſt their parents, and ſeeing him, then eighty-one years old, in a fine florid ſtate of health, were deſirous to know of him what it was that enabled him to preſerve, as he did, a ſound mind in a ſound body, to ſo extreme an age. He deſcribes to them, therefore, his whole manner of living, and the regimen he had always purſued, and was then purſuing. He tells them, that when he was young he was very intemperate; that his intemperance had brought upon him many and grievous diſorders; that from the thirty-fifth to the fortieth year of his age, he ſpent his nights and days in the utmoſt anxiety and pain; and that, in ſhort, his life was grown a burden to him. The phyſicians, however, as he relates, notwithſtanding all the vain and fruitleſs efforts which they made to reſtore his health, told him, that there was one medicine ſtill remaining, which had never been tried, but which, if they could but prevail with him to uſe with perſeverance, might free him, in time, from all his complaints; and that was, a temperate and regular way of living. They added, moreover, that unleſs he reſolved to apply inſtantly to it, his caſe would ſoon become deſperate; and there would be no hopes at all of his recovery. Upon this, he immediately

mediately prepared himſelf for his new regimen; and now began to eat and drink nothing but what was proper for one in his weak habit of body: but this was at firſt very diſagreeable to him. He often wanted to live again in his old manner; and did indeed indulge himſelf in a freedom of diet ſometimes, without the knowledge of his phyſicians; but, as he informs us, much to his own detriment and uneaſineſs. Driven, in the mean time, by the neceſſity of the thing, and reſolutely exerting all the powers of his underſtanding, he at laſt grew confirmed in a ſettled and uninterrupted courſe of temperance: by virtue of which, as he aſſures us, all his diſorders had left him in leſs than a year; and he had been a firm and healthy man from thenceforward till the time in which he wrote his treatiſe.

To ſhew what ſecurity a life of temperance affords againſt the ill conſequences of hurts and diſaſters, he relates the following accident, which befel him when he was very old. One day being out in his chariot, and his coachman driving ſomething faſter than ordinary, he had the misfortune to be overturned and dragged by the horſes a conſiderable way upon the ground. His head, his arms, and his whole body, were very much bruiſed, and one of his ancles was put out of joint. In this condition he was carried home; and the phyſicians, ſeeing how grievouſly he had ſuffered, concluded it impoſſible that he ſhould live three days to an end. They were, however, miſtaken; for, by bleeding, and evacuating medicines, the uſual method of treating perſons in like caſes, he preſently recovered, and arrived at his former ſtability and firmneſs.

Some ſenſualiſts, as it appears, had objected to his

his abſtemious manner of living; and, in order to evince the reaſonableneſs of their own, had urged, that it was not worth while to mortify one's appetites at ſuch a rate for the ſake of being old, ſince all that was life after the age of ſixty-five could not properly be called a living life, but a dead life. "Now (ſays he) to ſhew theſe gentlemen how much they are miſtaken, I will briefly run over the ſatisfactions and pleaſures which I myſelf enjoy in this eighty-third year of my age. In the firſt place, I am always well, and ſo active withal, that I can, with eaſe, mount a horſe upon a flat, or walk to the tops of very high mountains. In the next place, I am always chearful, pleaſant, perfectly contented, and free from all perturbation, and every uneaſy thought. I have none of that *faſtidium vitæ*, that ſatiety of life, ſo often to be met with in perſons of my age. I frequently converſe with men of parts and learning, and ſpend much of my time in reading and writing. Theſe things I do juſt as opportunity ſerves, or my humour invites me, and all in my own houſe at Padua. I frequently make excurſions to ſome of the neighbouring cities, for the ſake of ſeeing my friends, and converſing with adepts in all arts and ſciences; architects, painters, ſtatuaries, muſicians, and even huſbandmen. I contemplate their works, compare them with the ancients, and am always learning ſomething which it is agreeable to know. I take a view of palaces, gardens, antiquities, public buildings, temples, fortifications, and endeavour to let nothing eſcape me which may afford the leaſt amuſement to a rational mind. Nor are theſe pleaſures at all blunted by the uſual imperfections of great age; for I enjoy all my ſenſes in perfect vigour; my taſte eſpecially, in ſo high a degree, that

that I have a better reliſh for the plaineſt food now, than I had for the choiceſt delicacies formerly, when immerſed in a life of luxury. Nay, to let you ſee what a portion of fire and ſpirit I have ſtill left within me, be pleaſed to know, that I have, this very year, written a comedy full of innocent mirth and pleaſantry; and, as I ſay, if a Greek poet was thought ſo healthy and happy for writing a tragedy at the age of ſeventy-three, why ſhould not I be thought as healthy and as happy, who have written a comedy when I am ten years older? In ſhort, that no pleaſure whatever may be wanting to my old age, I pleaſe myſelf daily with contemplating that immortality which I think I ſee in the ſucceſſion of my poſterity. For, every time I return home, I meet eleven grandchildren, all the offspring of one father and mother; all in fine health; all, as far as I can diſcern, apt to learn, and of a good behaviour. I am often amuſed by their ſinging; nay, I often ſing with them, becauſe my voice is ſtronger and clearer now than ever it was in my life before. Theſe are the delights and comforts of my old age: from which, I preſume, it appears, that the life I ſpend is not a dead, moroſe, and melancholy life; but a living, active, pleaſant life; which I would not exchange with the moſt robuſt of thoſe youths who indulge and riot in all the luxury of the ſenſes, becauſe I know them to be expoſed to a thouſand diſeaſes, and a thouſand kinds of death. I, on the contrary, am free from all ſuch apprehenſions; from the apprehenſions of diſeaſe, becauſe I have nothing in my conſtitution for a diſeaſe to feed upon; from the apprehenſions of death, becauſe I have ſpent a life of reaſon. Beſides, death, I am perſuaded, is not yet near me. I know that, barring

ring accidents, no violent diſeaſe can touch me. I muſt be diſſolved by a gentle and gradual decay, when the radical humour is conſumed, like oil in a lamp, which affords no longer life to the dying taper. But ſuch a death as this cannot happen of a ſudden. To become unable to walk and reaſon; to become blind, deaf, and bent to the earth, from all which evils I am far remote at preſent, muſt take a conſiderable portion of time; and I verily believe, that the immortal ſoul, which ſtill inhabits my body with ſo much harmony and complacency, will not eaſily depart from it yet. I verily believe, that I have many years to live, many years to enjoy the world and its bleſſings, by virtue of that ſtrict ſobriety and temperance which I have ſo long and ſo religiouſly obſerved; friend as I am to reaſon; but a foe to ſenſe." Thus far this good and wiſe philoſopher; who was known afterwards to have propheſied very truly concerning his future health and happineſs.

IT is ſaid of Diogenes, that meeting a young man who was going to a feaſt, he took him up in the ſtreet, and carried him home to his friends, as one who was running into imminent danger, had not he prevented him. What would that philoſopher have ſaid, had he been preſent at the gluttony of a modern meal? Would not he have thought the maſter of a family mad, and have begged his ſervants to tie down his hands, had he ſeen him devour fowl, fiſh, and fleſh; ſwallow oil and vinegar, wines and ſpices; throw down ſalads of twenty different herbs, ſauces of an hundred ingredients, confections and fruits of numberleſs ſweets and flavours? What unnatural motions and counter-ferments muſt ſuch a medley of intemperance produce in the body! For my own part,

part, when I behold a faſhionable table ſet out in all its magnificence, I fancy I ſee gouts and dropſies, fevers and lethargies, with other innumerable diſtempers, lying in ambuſcade amongſt the diſhes.

NOTHING can be more worthy a ſerious peruſal than the latter part of the 23d chapter of Proverbs, to guard men againſt the odious vice of drunkenneſs. In verſe 33, &c. the writer bids us mark the particular ill effects of it.—"Thine eyes (ſays he) ſhall behold ſtrange women, and thine heart ſhall utter perverſe things. Yea, thou ſhalt be as he that lieth down in the midſt of the ſea, or as he that lieth on the top of a maſt." That is, "Thou wilt ſottiſhly run thyſelf into the extremeſt hazards, without any apprehenſions of danger; being no more able to direct thy courſe than a pilot who ſlumbers when the ſhip is toſſed in the midſt of the ſea; no more able to take notice of the perils thou art in, than he who falls aſleep on the top of a maſt, where he was ſet to keep watch." He goes on, "They have ſtricken me, ſhalt thou ſay, and I was not ſick; they have beaten me, and I felt it not. When ſhall I awake? I will ſeek it yet again." There is great beauty and energy in the conciſeneſs of the original. What we render, "I was not ſick," ſhould rather be," "and I was not ſenſible of it." The next clauſe ſhould be, "They have mocked me, and I knew it not." They have ſtricken me and I was not ſenſible of it." They have mocked me and I knew it not! How ſtriking and inſtructive a portrait is this of the ſtupid inſenſibility of a drunkard! Mr. Prior, in his Solomon, has well expreſſed it in the following lines. There are, ſays he,

——Yet unnumber'd ills that lie unſeen,
In the pernicious draught: the word obſcene,
Or harſh (which once elanced muſt ever fly
Irrevocable); the too prompt reply,
Seed of ſevere diſtruſt, and fierce debate,
What we ſhould ſhun, and what we ought to hate.
Add too, the blood impoveriſh'd, and the courſe
Of health ſuppreſs'd by wine's continued force.
Unhappy man! whom ſorrow thus, and rage,
To different ills alternately engage.
Who drinks, alas! but to forget; nor ſees
That melancholy ſloth, ſevere diſeaſe,
Memory confus'd, and interrupted thought,
Death's harbingers, lie latent in the draught;
And in the flowers that wreathe the ſparkling bowl,
Fell adders hiſs, and poiſonous ſerpents roll."

IF there ever was a man who in a worldly ſenſe "ſtrove for the maſtery," it was Charles the Twelfth of Sweden; and accordingly his hiſtory tells us, that he was remarkably "temperate," in order to the attainment of his end: even his boiſterous and romantic character therefore may edify and improve wiſer and better minds. "The earlier days of his adminiſtration (ſays Voltaire) gave no favourable ideas of him; it ſeemed as if he had been more impatient to reign than worthy of it. He had indeed no dangerous paſſion; but nothing was to be ſeen in his conduct, but the ſallies of youthful impetuoſity and obſtinacy. He appeared quite careleſs and haughty. The ambaſſadors from other courts even took him for a very moderate genius, and painted him as ſuch to their ſeveral maſters. Sweden too had the ſame opinion of him; and nobody knew his real character.

racter. Nor did he know it himſelf, till the ſudden ſtorms that burſt forth in the northern world gave his hidden talents an opportunity of diſplaying themſelves. But then every one was in the higheſt degree ſurpriſed, to ſee him inſtantaneouſly renounce all, even the moſt innocent amuſements of his youthful days. From the moment he prepared for war he commenced a life entirely new, from which he never after varied in the leaſt. Full of the idea of Alexander and of Cæſar, he purpoſed to imitate in thoſe conquerors every thing but their vices. He no longer conſulted magnificence, or regarded ſports or relaxations; he reduced his table to the exacteſt frugality. He had been hitherto fond of ſplendor in his apparel; from henceforward he dreſſed himſelf only as a common ſoldier. He had been ſuſpected of having entertained a paſſion for a lady of his court; but, whether this circumſtance be true or not, it is certain, that from thenceforth he for ever renounced the ſex; not merely for fear of being governed by them; but to ſet an example to his ſoldiers, whom he wiſhed to preſerve in the ſtricteſt diſcipline; and, perhaps, alſo from a vanity of being the only king who had conquered a propenſity ſo difficult to ſubdue. He likewiſe reſolved to abſtain from wine all the reſt of his life; not, as ſome have pretended, becauſe he would puniſh in himſelf an exceſs, which was ſaid to have led him into actions unworthy of his character (for nothing is more falſe than this popular report), but becauſe it too much ſtimulated his fiery temper: nay, he even quitted beer, and reduced himſelf to pure water. To crown the whole, we muſt remember that ſobriety was then a virtue entirely new in the north,

and

and therefore Charles was determined to be a pattern to his Swedes in every particular."

SULLY, the great ſtateſman of France, kept up always at his table at Villebon the frugality to which he had been accuſtomed in early life in the army. His table conſiſted of a few diſhes, dreſſed in the plaineſt and moſt ſimple manner. The courtiers reproached him often with the ſimplicity of his table. He uſed to reply, in the words of an antient, "If the gueſts are men of ſenſe, there is ſufficient for them; if they are not, I can very well diſpenſe with their company."

JUSTICE.

SENTIMENTS.

Whatſoever ye would that men ſhould do to you, do ye even ſo to them.

AS to be perfectly juſt is an attribute of the divine nature; ſo to be juſt to the utmoſt of our abilities is the glory of a man.

The defending of a bad cauſe is worſe than the cauſe itſelf.

He that paſſes a ſentence haſtily, looks as if he did it willingly; and then there is an injuſtice in the exceſs.

Fidelity and truth is the foundation of all juſtice.

Juſtice may be defined that virtue which impels to give to every perſon what is his due; and comprehends the practice of every virtue which reaſon preſcribes, or ſociety ſhould expect. Our duty to our Maker, to each other, and to ourſelves, are fully anſwered, if we give them what we owe them.

MAHOMET the Second of that name, Emperor of the Turks, had a ſon called Muſtapha, whom he had deſigned to ſucceed him in the empire, prone to luſt, but otherwiſe a good prince. The young prince was fallen in love with the wife of Achmet Baſſa, a woman of excellent beauty. He had long endeavoured to prevail with her by

all

all ſorts of allurements; but this way not ſucceeding, he would try by ſurprize. He had gained knowledge of the time when the woman went to bathe herſelf (as the Turks often do). He ſoon followed her, with a few of his retinue, and there ſeized her, naked as ſhe was, and, in deſpite of all the reſiſtance ſhe could make, raviſhed her. She told her huſband, he the emperor, and deſired juſtice. The emperor at firſt ſeemed to take little notice of it, and ſoon after, though he had different ſentiments in his mind, he rated the baſſa with ſharp language. "What, (ſays he) doſt thou think it meet to complain thus grievouſly of my ſon? Knoweſt thou not that both thyſelf and that wife of thine are my ſlaves, and accordingly at my diſpoſal? If therefore my ſon has embraced her, and followed the inclinations of his mind, he has embraced but a ſlave of mine, and having my approbation he hath committed no fault at all: think of this, and go thy way, and leave the reſt to myſelf." This he ſaid in defence of his abſolute empire; but, ill ſatisfied in his mind, and vexed at the thing, he ſent for his ſon, examined him touching the fact, and, he having confeſſed it, diſmiſſed him with threats. Three days after, when paternal love to his ſon and juſtice had ſtriven in his breaſt, love to juſtice having gained the ſuperiority and victory, he commanded his mutes to ſtrangle his ſon Muſtapha with a bow-ſtring, that by his death he might make amends to injured and violated chaſtity.

DIOCLES having made a law that no man ſhould come armed into the public aſſembly of the people, he through inadvertency chanced to break that law himſelf: which one obſerving, and ſaying, "he has broken a law he made himſelf:"

Diocles, turning to his accuſer, ſaid with a loud voice, "No; the law ſhall have its due;" and, drawing his ſword, killed himſelf.

A GENTLEMAN ſent a buck to Judge Hales in his circuit, having a cauſe to be tried before him that aſſize. The cauſe being called, and the Judge taking notice of the name, aſked, "If he was not the perſon who had preſented him with a buck?" and finding it to be the ſame, the Judge told him, "He could not ſuffer the trial to go on till he had paid him for his buck." To which the gentleman anſwered, "That he never ſold his veniſon; and that he had done no more to him than what he had always done to every Judge that came that circuit." This was confirmed by ſeveral gentlemen on the bench. But all this would not prevail upon the Judge; nor would he ſuffer the trial to proceed till he had paid for the veniſon.

A CERTAIN poor woman having loſt a little dog, and underſtanding it to be in the poſſeſſion of the lady of Sir Thomas More, to whom it had been made a preſent of, ſhe went to Sir Thomas, as he was ſitting in the hall, and told him, "That his lady withheld her dog from her." Sir Thomas immediately ordered his lady to be ſent for, and the dog to be brought with her; which Sir Thomas taking in his hands, cauſed his lady to ſtand at one end of the hall, and the poor woman at the other, and ſaid, "That he ſat there to do every one juſtice." He bid each of them call the dog; which when they did, the dog forſook the lady, and went to the poor woman. When Sir Thomas ſaw this, he bid his lady be contented, for it was none of hers. But ſhe repining at the ſentence, the dog was purchaſed of the poor woman for a piece of gold, and ſo all parties were ſatisfied,

ſatisfied, every one ſmiling at the manner of his enquiring out the truth.

AT the time that Oliver Cromwell was Protector of this realm, an Engliſh merchant-ſhip was taken in the chops of the channel, carried into St. Maloes, and there confiſcated upon ſome groundleſs pretence. As ſoon as the maſter of the ſhip, who was an honeſt Quaker, got home, he preſented a petition to the Protector in council, ſetting forth his caſe, and praying for redreſs. Upon hearing the petition, the Protector told his council, "he would take that affair upon himſelf," and ordered the man to attend him next morning. He examined him ſtrictly as to all the circumſtances of his caſe: and, finding by his anſwers that he was a plain, honeſt man, and that he had been concerned in no unlawful trade, he aſked him "If he could go to Paris with a letter?" The man anſwered, "he could,"—"Well then, (ſaid the Protector) prepare for your journey, and come to me to-morrow morning." Next morning he gave him a letter to Cardinal Mazarine, and told him he muſt ſtay but three days for an anſwer. "The anſwer I mean, (ſays he) is the full value of what you might have made of your ſhip and cargo; and tell the cardinal, that if it be not paid you in three days, you have expreſs orders from me to return home." The honeſt, blunt Quaker, we may ſuppoſe followed his inſtructions to a tittle; but the cardinal, according to the manner of miniſters when they are any way preſſed, began to ſhuffle; therefore the Quaker returned, as he was bid. As ſoon as the Protector ſaw him, he aſked, "Well, friend, have you got your money?" And upon the man's anſwering, he had not, the Protector

told him, "Then leave your direction with my ſecretary, and you ſhall ſoon hear from me." Upon this occaſion, that great man did not ſtay to negociate, or to explain, by long, tedious memorials, the reaſonableneſs of his demand. No; though there was a French miniſter reſiding here, he did not ſo much as acquaint him with the ſtory; but immediately ſent out a man of war or two, with orders to ſeize every French ſhip they could meet with. Accordingly they returned in a few days with two or three French prizes; which the Protector ordered to be immediately ſold; and out of the produce he paid the Quaker what he demanded for the ſhip and cargo. He then ſent for the French miniſter, gave him an account of what had happened, and told him there was a balance, which, if he pleaſed, ſhould be paid in to him, to the end that he might deliver it to thoſe of his countrymen who were the owners of the French ſhips that had been ſo taken and ſold.

ZALEUCUS, law-giver of the Locrians, made a law that adultery ſhould be puniſhed with the loſs of both the offender's eyes; and it fell out ſo unhappily, that his own ſon was the firſt who committed that crime; and that he might at once expreſs the tenderneſs of a father and the uprightneſs of a judge, he cauſed one of his ſon's eyes to be put out, and one of his own.

ALEXANDER Severus, one of the Roman Emperors, inſtead of leaving the management of his troops to the vigilance of his officers, took the pains, in all his military expeditions, to viſit the tents himſelf, and enquire if any of the ſoldiers were abſent. If he found they were, and, as generally happens in ſuch caſes, that they had left the camp only to plunder the country, he never failed

failed to chaſtiſe their rapacity, either by ſome corporal puniſhment, or a fine, or, at leaſt, by a ſevere reprimand, which he always concluded with aſking them, "if they would like to be plundered themſelves in the ſame manner?" It was likewiſe his cuſtom, whenever he puniſhed an offender, as well againſt the civil as the military law, to addreſs the ſufferer either in perſon, or by the officer who was to ſee the ſentence executed, with this equitable caution:—*Do nothing to another which you would be unwilling ſhould be done to yourſelf.* For this golden rule, which he borrowed from the Chriſtians, he had ſuch an uncommon veneration, that he ordered it to be engraved in large capitals over the gate of his palace, and on the doors of many other public buildings.

THEMISTOCLES once declared, in a full aſſembly of the people, that he had a project to propoſe of the greateſt public utility; but that he could not communicate it to the citizens at large, becauſe the ſucceſs of it depended much on the ſecrecy with which it was executed. He therefore requeſted they would appoint a perſon to whom he might explain himſelf without any danger of a diſcovery. Ariſtides (who was ſo much diſtinguiſhed for his integrity, that he received the glorious ſurname of the Juſt) was the perſon fixed upon for that purpoſe, by the whole aſſembly. They had ſo great a confidence in his prudence and honeſty, that they referred the matter entirely to his opinion. Themiſtocles, therefore, having taken him aſide, informed him, that the project he had conceived, was to burn the fleet of the Grecian States, which then lay in a neighbouring port called the Piræus; adding, that by this means, Athens would become abſolute miſtreſs of

the ſea, and the umpire of all Greece. After this explanation, Ariſtides returned to the aſſembly, and aſſured them that nothing could be more beneficial to the republic than the project of Themiſtocles, but, at the ſame time, that nothing could be more unjuſt and diſhonourable. On hearing this, the people unanimouſly voted, that Themiſtocles ſhould deſiſt from his project. This ſtory is the more remarkable, as it was not a company of philoſophers, but a whole ſtate, who iſſued an order by which they deprived themſelves of a very conſiderable advantage, becauſe the means of obtaining it were not agreeable to the rigid dictates of juſtice.

PHILIP, King of Macedon, being urged to interpoſe his credit and authority with the judges, in behalf of one of his attendants, whoſe reputation, it was ſaid, would be totally ruined by a regular courſe of juſtice,—"Very probably," replied the King; "but, of the two, I had rather he ſhould loſe *his* reputation, than I *mine*."—Upon another occaſion, being ſolicited by his courtiers to diſmiſs a perſon of merit, who had ſpoken of him ſomewhat ſlightingly,—"Perhaps," ſaid he, "I have given him ſufficient reaſon." Hearing ſoon after, that the man was in low circumſtances, and greatly perſecuted by the courtiers, he relieved him in a very liberal manner. This alteration of behaviour ſoon changed the other's reproaches into the warmeſt and moſt ſincere applauſe; which Philip being informed of,—"How great, ſaid he, is the power of juſtice! By the practice or neglect of it, a King may make himſelf either beloved or hated?"

CAMBYSES, one of the Kings of Perſia, who was famous for his unalterable regard to juſtice,

juſtice, had a particular favourite, whom he raiſed to the office of a judge: but the ungrateful wretch, depending upon the credit he had with his maſter, proſtituted the honour of his government, and the rights and properties of his fellow-ſubjects, in ſuch a daring manner, that cauſes were bought and ſold in the courts of judicature as openly as proviſions in the market. Avarice was the ruling paſſion of his ſoul, and thoſe who would gratify it with the richeſt oblations were always certain of gaining their ſuit. When Cambyſes was informed of this, he was ſo much exaſperated, that he not only ordered him to be ſeized, and publicly degraded, but to have his ſkin ſtripped over his ears, and the ſeat of judgment to be covered with it, as a warning to others. To convince the world that he was influenced to this extraordinary act of ſeverity by no other motive than the love of juſtice, he afterwards appointed the ſon to ſucceed to the office of his father.

CAIUS Lucius, the nephew of the famous Caius Marius, a Roman conſul, having attempted the moſt infamous debauchery upon a young ſoldier of great perſonal beauty, whoſe name was Trebonius, the gallant youth, being fired with indignation at the ſcandalous inſult which was offered him, ſtabbed the villain to the heart. As Lucius was a military tribune, his death made a great noiſe; but the conſul, though much affected with the loſs of his nephew, and warmly ſolicited by his flatterers to puniſh Trebonius as a daring mutineer, not only acquitted him, but rewarded his courage, by placing upon his head, with his own hand, one of thoſe honorary crowns which were beſtowed upon ſoldiers who had ſignalized themſelves by ſome uncommon act of bravery. The whole army applauded the juſtice of their

general; and the news being afterwards carried to Rome, the people were ſo highly pleaſed with it, that Marius was choſen conſul the next year, and honoured with the command of the army in Tranſalpine Gaul.

WHEN Charles, Duke of Burgundy, ſurnamed the Bold, reigned over ſpacious dominions, now ſwallowed up by the power of France, he heaped many favours and honours upon Claudius Rhynſault, a German who had ſerved him in his wars, againſt the inſults of his neighbours. A great part of Zealand was, at that time, in ſubjection to that dukedom. The prince himſelf was a perſon of ſingular humanity and juſtice. Rhynſault, with no other real quality than courage, had diſſimulation enough to paſs upon his generous and unſuſpicious maſter for a perſon of blunt honeſty and fidelity, without any vice that could biaſs him from the execution of juſtice. His Highneſs, prepoſſeſſed to his advantage, upon the deceaſe of the governor of his chief town of Zealand, gave Rhynſault that command. He was not long ſeated in that government, before he caſt his eyes upon Sapphira, a woman of exquiſite beauty, the wife of Paul Danvelt, a wealthy merchant of the city under his protection and government. Rhynſault was a man of a warm conſtitution, and violent inclination to women, and not unſkilled in the ſoft arts which win their favour. He knew what it was to enjoy the ſatisfactions which are reaped from the poſſeſſion of beauty; but was an utter ſtranger to the decencies, honours, and delicacies that attend the paſſion towards them in elegant minds. However, he had ſeen ſo much of the world, that he had a great ſhare of the language which uſually prevails upon the

the weaker part of that ſex, and he could with his tongue utter a paſſion with which his heart was wholly untouched. He was one of thoſe brutal minds which can be gratified with the violation of innocence and beauty, without the leaſt pity, paſſion, or love to that with which they are ſo much delighted. Ingratitude is a vice inſeparable to a luſtful man; and the poſſeſſion of a woman, by him who has no thought but allaying a paſſion painful to himſelf, is neceſſarily followed by diſtaſte and averſion. Rhynſault, being reſolved to accompliſh his will on the wife of Danvelt, left no art untried to get into a familiarity at her houſe: but ſhe knew his character and diſpoſition too well, not to ſhun all occaſions that might enſnare her into his converſation. The governor, deſpairing of ſucceſs by ordinary means, apprehended and impriſoned her huſband, under pretence of an information that he was guilty of a correſpondence with the enemies of the Duke, to betray the town into their poſſeſſion. This deſign had its deſired effect; and the wife of the unfortunate Danvelt, the day before that which was appointed for his execution, preſented herſelf in the hall of the governor's houſe, and, as he paſſed through the apartment, threw herſelf at his feet, and, holding his knees, beſeeched his mercy. Rhynſault beheld her with a diſſembled ſatisfaction, and aſſuming an air of thought and authority, he bid her ariſe, and told her ſhe muſt follow him to his cloſet; and aſking her whether ſhe knew the hand of the letter he pulled out of his pocket, went from her, leaving this admonition aloud: "If you will ſave your huſband, you muſt give me an account of all you know, without

prevarication; for every body is ſatisfied he was too fond of you to be able to hide from you the names of the reſt of the conſpirators, or any other particulars whatſoever." He went to his cloſet, and ſoon after the lady was ſent for to an audience. The ſervant knew his diſtance, when matters of ſtate were to be debated; and the governor, laying aſide the air with which he appeared in public, began to be the ſupplicant, to rally an affliction which it was in her power eaſily to remove, and relieve an innocent man from his impriſonment. She eaſily perceived his intention, and, bathed in tears, began to deprecate ſo wicked a deſign. Luſt, like ambition, takes all the faculties of the mind and body into its ſervice and ſubjection. Her becoming tears, her honeſt anguiſh, the wringing of her hands, and the many changes of her poſture and figure in the vehemence of ſpeaking, were but ſo many attitudes in which he beheld her beauty, and further incentives of his deſire. All humanity was loſt in that one appetite, and he ſignified to her, in ſo many plain terms, that he was unhappy till he had poſſeſſed her, that nothing leſs ſhould be the price of her huſband's life; and that ſhe muſt, before the following noon, pronounce the death or enlargement of Danvelt. After this notification, when he ſaw Sapphira again enough diſtracted to make the ſubject of their diſcourſe to common eyes appear different from what it was, he called his ſervant to conduct her to the gate. Loaded with inſupportable affliction, ſhe immediately repairs to her huſband; and having ſignified to his jailors, that ſhe had a propoſal to make to her huſband from the governor, ſhe was left alone with him, revealed to

him all that had paſſed, and repreſented the endleſs conflict ſhe was in between love to his perſon, and fidelity to his bed. It is eaſy to imagine the ſharp affliction this honeſt pair were in upon ſuch an incident in lives not uſed to any but ordinary occurrences. The man was bridled by ſhame from ſpeaking what his fear prompted upon ſo near an approach of death; but let fall words that ſignified to her he ſhould not think her polluted, though ſhe had not yet confeſſed to him that the governor had violated her perſon, ſince he knew her will had no part in the action. She parted from him with this oblique permiſſion to ſave a life he had not reſolution enough to reſign for the ſafety of his honour.

The next morning the unhappy Sapphira attended the governor, and, being led into a remote apartment, ſubmitted to his deſires. Rhynſault commended her charms, claimed a familiarity after what had paſſed between them, and, with an air of gaiety, in the language of a gallant, bid her return, and take her huſband out of priſon: "but, continued he, my fair one muſt not be offended, that I have taken care he ſhall not be an interruption to our future aſſignations." Theſe laſt words foreboded what ſhe found when ſhe came to the jail—her huſband executed by the order of Rhynſault!

It was remarkable, that the woman, who was full of tears and lamentations during the whole courſe of her affliction, uttered neither ſigh nor complaint, but ſtood fixed with grief at this conſummation of her misfortunes. She betook herſelf to her abode, and, after having in ſolitude paid her devotions to him who is the avenger of inno-

cence, ſhe repaired privately to court. Her perſon, and a certain grandeur of ſorrow, negligent of forms, gained her paſſage into the preſence of the Duke, her ſovereign. As ſoon as ſhe came into the preſence, ſhe broke forth into the following words: "Behold, O mighty Charles! a wretch weary of life, though it has always been ſpent with innocence and virtue! It is not in your power to redreſs my injuries, but it is to avenge them; and, if the protection of the diſtreſſed, and the puniſhment of oppreſſors, is a taſk worthy a prince, I bring the Duke of Burgundy ample matter for doing honour to his own great name, and wiping infamy from mine."

When ſhe had ſpoken this, ſhe delivered the Duke a paper reciting her ſtory. He read it with all the emotions that indignation and pity could raiſe in a prince jealous of his honour in the behaviour of his officers, and proſperity of his ſubjects.

Upon an appointed day, Rhynſault was ſent for to Court, and, in the preſence of a few of the council, confronted by Sapphira. The Prince aſking, "Do you know that lady?" Rhynſault, as ſoon as he could recover his ſurpriſe, told the Duke he would marry her, if his Highneſs would pleaſe to think that a reparation. The Duke ſeemed contented with this anſwer, and ſtood by during the immediate ſolemnization of the ceremony. At the concluſion of it, he told Rhynſault,—"Thus far you have done as conſtrained by my authority; I ſhall not be ſatisfied of your kind uſage of her, without you ſign a gift of your whole eſtate to her after your deceaſe." To the performance of this alſo the Duke was a witneſs. When theſe two

two acts were performed, the Duke turned to the lady, and told her, "It now remains for me to put you in quiet poſſeſſion of what your huſband has ſo bountifully beſtowed on you;" and ordered the immediate execution of Rhynſault!

LYING.

LYING.

SENTIMENTS.

Lying lips are an abomination to the Lord: but they that ſpeak truly are his delight.

NOTHING appears ſo low and mean as lying and diſſimulation. It is a vice ſo very infamous, that the greateſt liars cannot bear it in other men.

A liar is ſubject to two misfortunes: neither to believe, nor to be believed; and before he eſtabliſh one lie he muſt tell many. There cannot be a greater treachery, than firſt to raiſe a confidence and then to betray it.

When a man forfeits the reputation of his integrity, he is ſet faſt: and nothing will then ſerve his turn; neither truth nor falſehood.

Truth is ſo great a perfection, ſays Pythagoras, that if God would render himſelf viſible to man, he would chooſe light for his body, and truth for his ſoul.

Truth is always conſiſtent with itſelf, and needs nothing to help it out. It is always near at hand, and ſits upon our lips, and is ready to drop out before we are aware; whereas a lie is troubleſome, and ſets a man's invention upon the rack, and one trick needs a great many more to make it good. It is like building upon a falſe foundation, which conti-

continually ſtands in need of props to ſhore it up, and proves at laſt more chargeable than to have raiſed a ſubſtantial building at firſt upon a true and ſolid foundation: for ſincerity is firm and ſubſtantial, and there is nothing hollow or unſound in it, and, becauſe it is plain and open, fears no diſcovery; of which the craſty man is always in danger, and when he thinks he walks in the dark, all his pretences are ſo *tranſparent*, that he that runs may read them; he is the laſt man that finds himſelf to be found out, and while he takes it for granted that he makes fools of others, he renders himſelf ridiculous.

EXAMPLES.

IT is ſaid of Auguſtus Cæſar, that, after a long inquiry into all the parts of his empire, he found but one man who was accounted never to have told a lie: for which cauſe he was deemed worthy to be the chief ſacrificer in the Temple of Truth.

EPAMINONDAS the Theban General was ſo great a lover of truth, that he was ever careful leſt his tongue ſhould in the leaſt digreſs from it, even when he was moſt in ſport.

CATO the younger charged Muræna, and indicted him in open court for popularity and ambition, declaring againſt him, that he ſought indirectly to gain the people's favour, and their voices to be choſen conſul. As he went up and down to collect arguments and proofs thereof, according to the manner and cuſtom of the Romans, he was attended upon by certain perſons who followed him in behalf of the defendant, to obſerve what was done, for his better inſtruction in the proceſs and ſuit commenced. Theſe men would oftentimes converſe with Cato, and aſk him whether he would

to-

to-day ſearch for aught, or negociate any thing in the matter and cauſe concerning Muræna? If he ſaid, "No," ſuch credit and truſt they repoſed in the veracity of the man, they would reſt in that anſwer and go their ways. A ſingular proof this was of the reputation he had gained, and the great and good opinion men had conceived of him concerning his love to truth.

ZENOCRATES, an Athenian philoſopher, lived 300 years before Chriſt, and was educated in the ſchool of Plato. The people of Athens entertained ſo high an opinion of his probity, that one day when he approached the altar, to confirm by an oath the truth of what he had aſſerted, the judges unanimouſly declared his word to be ſufficient evidence.

THE Duke of Oſſuna, as he paſſed by Barcelona, having got leave to releaſe ſome ſlaves, went aboard the Cape galley, and, paſſing through the ſlaves, he aſked divers of them what their offences were. Every one excuſed himſelf: one ſaying, that he was put in out of malice; another, by bribery of the judge; but all of them unjuſtly. Among the reſt there was one little ſturdy black man, and the Duke aſked him what he was in for? "Sir (ſaid he) I cannot deny but I am juſtly put in here; for I wanted money, and ſo took a purſe near Sarragona to keep me from ſtarving." The Duke, with a little ſtaff he had in his hand, gave him two or three blows upon the ſhoulders, ſaying, "You rogue, what do you among ſo many honeſt, innocent men? get you gone out of their company.' So he was freed, and the reſt remained to tug at the oar.

"I REMEMBER," ſays Lord Herbert, "that at the time I was about ſeven years old, I was corrected

rected for going to cuffs with two ſchool-fellows, being both older than myſelf; but never for telling a lie, or any other fault; my natural diſpoſition and inclination being ſo contrary to all falſehood, that being demanded whether I had committed any fault, whereof I might be juſtly ſuſpected, I did uſe ever to confeſs it freely; and thereupon chooſing rather to ſuffer correction than to ſtain my mind with telling a lie, which I did judge, then, no time could ever deface; and I can affirm to all the world truly, that, from my firſt infancy to this hour, I told not willingly any thing that was falſe, my ſoul naturally having an antipathy to lying and deceit."

PETRARCH, a celebrated Italian poet, who flouriſhed above 400 years ago, recommended himſelf to the confidence and affection of Cardinal Colonna, in whoſe family he reſided, by his candour, and ſtrict regard to truth. A violent quarrel occurred in the houſehold of this nobleman, which was carried ſo far, that recourſe was had to arms. The Cardinal wiſhed to know the foundation of this affair; and that he might be able to decide with juſtice, he aſſembled all his people, and obliged them to bind themſelves, by a moſt ſolemn oath on the goſpels, to declare the whole truth. Every one, without exception, ſubmitted to this determination; even the Biſhop of Luna, brother to the Cardinal, was not excuſed. Petrarch, in his turn, preſenting himſelf to take the oath, the Cardinal cloſed the book, and ſaid, "As to you, Petrarch, your word is ſufficient."

A PRETENDER to literature having once owned a copy of verſes which Lord Somers wrote, was aſked by his Lordſhip, when he was preſented to him as Lord Chancellor, whether he was really the

the author of the lines in queſtion. "Yes, my Lord," replied the pretended poet, "it is a trifle, I did it off-hand." On hearing this, Lord Somers burſt out into a loud fit of laughter, and the gentleman withdrew in the greateſt confuſion.

TO ſhew us how incompatible true courage is with the leaſt degree of falſehood, the invincible Achilles, the hero of the Iliad, is introduced by Homer as ſaying theſe memorable words, "I deteſt, as the gates of hell itſelf, the wretch who has the baſeneſs to mean one thing and ſpeak another."

WHEN Ariſtotle was aſked, What a man could gain by telling a falſehood?—"Not to be credited," ſaid he, "when he ſpeaks the truth."

APPOLLONIUS, another philoſopher, uſed to ſay, "that the wretch who has been mean enough to be guilty of a lie, has forfeited every claim to the character of a gentleman, and degraded himſelf to the rank of a ſlave."

OUR ingenious countryman, Sir Thomas Brown, has expreſſed himſelf in ſtill more remarkable terms: "The very devils," ſays he, "do not tell lies to one another; for truth is neceſſary to all ſocieties, nor can the ſociety of hell ſubſiſt without it."

DR. HAWKESWORTH exhibits the folly of this practice in a very intereſting manner.—"Almoſt every other vice," ſays that excellent writer, "may be kept in countenance by applauſe and aſſociation; and even the robber and the cut-throat have their followers, who admire their addreſs and intrepidity, their ſtratagems of rapine, and their fidelity to the gang: but the liar, and only the liar, is univerſally deſpiſed, abandoned, and diſowned. He has no domeſtic conſolations, which

which he can oppoſe to the cenſure of mankind. He can retire to no fraternity, where his crimes may ſtand in the place of virtues; but is given up to the hiſſes of the multitude, without a friend, and without an apologiſt."

MENDACULUS was a youth of good parts, and of amiable diſpoſitions; but by keeping bad company, he had contracted in an extreme degree the odious practice of lying. His word was ſcarcely ever believed by his friends; and he was often ſuſpected of faults becauſe he denied the commiſſion of them, and puniſhed for offences of which he was convicted only by his aſſertions of innocence. The experience of every day manifeſted the diſadvantages which he ſuffered from the habitual violation of truth. He had a garden, ſtocked with the choiceſt flowers; and the cultivation of it was his favourite amuſement. It happened that the cattle of the adjoining paſture had broken down the fence; and he found them trampling upon and deſtroying a bed of fine auriculas. He could not drive theſe ravagers away, without endangering the ſtill more valuable productions of the next parterre; and he haſtened to requeſt the aſſiſtance of the gardener. "You intend to make a fool of me," ſaid the man, who refuſed to go, as he gave no credit to the relation of Mendaculus.—One froſty day, his father had the misfortune to be thrown from his horſe, and to fracture his thigh. Mendaculus was preſent, and was deeply affected by the accident, but had not ſtrength to afford the neceſſary help. He was therefore obliged to leave him, in this painful condition, on the ground which was at that time covered with ſnow; and, with all the expedition in his

his power, he rode to Mancheſter, to ſolicit the aid of the firſt benevolent perſon he ſhould meet with. His character, as a liar, was generally known; few to whom he applied paid attention to his ſtory; and no one believed it. After loſing much time in fruitleſs intreaties, he returned with a ſorrowful heart and with his eyes bathed in tears, to the place where the accident happened. But his father was removed from thence: a coach fortunately paſſed that way; he was taken into it and conveyed to his own houſe, whither Mendaculus ſoon followed him.—A luſty boy, of whom Mendaculus had told ſome falſehoods, often waylaid him as he went to ſchool, and beat him with great ſeverity. Conſcious of his ill deſert, Mendaculus bore, for ſome time, in ſilence, this chaſtiſement; but the frequent repetition of it at laſt overpowered his reſolution, and he complained to his father of the uſage which he met with. His father, though dubious of the truth of this account, applied to the parents of the boy who abuſed him. But he could obtain no redreſs from them, and only received the following painful anſwer:—"Your ſon is a notorious liar, and we pay no regard to his aſſertions." Mendaculus was therefore obliged to ſubmit to the wonted correction, till full ſatisfaction had been taken by his antagoniſt for the injury which he had ſuſtained.—Such were the evils in which this unfortunate youth almoſt daily involved himſelf by the habit of lying. He was ſenſible of his miſconduct, and began to reflect upon it with ſerioufneſs and contrition. Reſolutions of amendment ſucceeded to penitence; he ſet a guard upon his words; ſpoke little, and always with caution and reſerve; and he ſoon found,

found, by ſweet experience, that truth is more eaſy and natural than falſehood. By degrees the love of it became predominant in his mind; and ſo ſacred at length did he hold veracity to be, that he ſcrupled even the leaſt jocular violation of it. This happy change reſtored him to the eſteem of his friends, the confidence of the public, and the peace of his own conſcience.

PASSION.

PASSION.

SENTIMENTS.

Make no friendſhip with an angry man; and with a furious man thou ſhalt not go: leſt thou learn his ways, and get a ſnare to thy ſoul.

PASSION is a fever of the mind, which ever leaves us weaker than it found us. It is the threſhold of madneſs and inſanity: indeed they are ſo much alike, that they ſometimes cannot be diſtinguiſhed; and their effects are often equally fatal.

The firſt ſtep to moderation is to perceive that we are falling in a paſſion. It is much eaſier wholly to prevent ourſelves from falling into a paſſion, than to keep it within juſt bounds; that which few can moderate almoſt any body may prevent.

Envy and wrath ſhorten life; and anxiety bringeth age before its time. We ought to diſtruſt our paſſions, even when they appear the moſt reaſonable.

Who overcomes his paſſion overcomes his ſtrongeſt enemy. If we do not ſubdue our anger, it will ſubdue us.

A paſſionate

A paſſionate temper renders a man unfit for advice, deprives him of his reaſon, robs him of all that is great or noble in his nature, deſtroys friendſhip, changes juſtice into cruelty, and turns all order into confuſion.

EXAMPLES.

AUGUSTUS, who was prone to anger, received the following leſſon from Athenodorus the philoſopher, That ſo ſoon as he ſhould feel the firſt emotions towards anger, he ſhould repeat deliberately all the letters of the alphabet; for that anger was eaſily prevented, but not ſo eaſily ſubdued. To repreſs anger, it is a good method to turn the injury into a jeſt. Socrates having received a blow on the head, obſerved, that it would be well if people knew when it were neceſſary to put on a helmet. Being kicked by a boiſterous fellow, and his friends wondering at his patience, "What," ſaid he, "if an aſs ſhould kick me muſt I call him before a judge?" Being attacked with opprobrious language, he calmly obſerved, that the man was not yet taught to ſpeak reſpectfully.

CÆSAR having found a collection of letters written by his enemies to Pompey, burnt them without reading: "For," ſaid he, "though I am upon my guard againſt anger, yet it is ſafer to remove its cauſe."

COTYS, King of Thrace, having got a preſent of earthen veſſels, exquiſitely wrought, but extremely brittle, broke them into pieces, that he might not have occaſion of anger againſt his ſervants.

ANTIGONUS, King of Syria, hearing two of his ſoldiers reviling him behind his tent; "Gentle-

"Gentlemen," ſays he, opening the curtain, "remove to a greater diſtance, for your king hears you."

A FARMER who had ſtepped into his field to mend a gap in a fence, found at his return the cradle, where he had left his only child aſleep, turned upſide down, the clothes all bloody, and his dog lying in the ſame place beſmeared alſo with blood. Convinced by the ſight, that the creature had deſtroyed his child, he daſhed out its brains with the hatchet in his hand; then turning up the cradle, he found the child unhurt, and an enormous ſerpent lying dead on the floor, killed by that faithful dog which he had put to death in blind paſſion.

FIELD Marſhal Turenne, being in great want of proviſions, quartered his army by force in the town of St. Michael. Complaints were carried to the Marſhal de la Ferte, under whoſe government that town was; who, being highly diſobliged by what was done to his town without his authority, inſiſted to have the troops inſtantly diſlodged. Some time thereafter La Ferte ſeeing a ſoldier of Turenne's guards out of his place, beat him ſeverely. The ſoldier, all bloody, complaining to his general, was inſtantly ſent back to La Ferte with the following compliment: "That Turenne was much concerned to find his ſoldier had failed in his reſpect to him, and begged the ſoldier might be puniſhed as he thought proper." The whole army was aſtoniſhed; and La Ferte himſelf, being ſurprized, cried out, "What! is this man to be always wiſe, and I always a fool?"

A YOUNG Gentleman in the ſtreets of Paris being interrupted by a coach in his paſſage, ſtruck

the coachman. A tradeſman, from his ſhop, cried out, "What! beat the Marſhal de Turenne's people!" Hearing that name, the gentleman, quite out of countenance, flew to the coach to make his excuſe. The Marſhal ſaid, ſmiling, "You underſtand, Sir, how to correct ſervants; allow me to ſend mine to you when they do amiſs."

THE Marſhal being one day alone in a box at the play-houſe, ſome gentlemen came in, who, not knowing him, would oblige him to yield his ſeat in the firſt row. They had the inſolence, upon his refuſal, to throw his hat and gloves upon the ſtage. The Marſhal, without being moved, deſired a lord of the firſt quality to hand them up to him. The gentlemen, finding who he was, bluſhed, and would have retired; but he, with much good humour, intreated them to ſtay, ſaying, "That, if they would ſit cloſe, there was room enough for them all."

CLYTUS was a perſon whom Alexander held very dear, as being the ſon of his nurſe, and one who had been educated together with himſelf: he had ſaved the life of Alexander at the battle near the river Granicus, and was by him made the Prefect of a province; but he could not flatter; and deteſting the effeminacy of the Perſians, at a feaſt with the king he ſpake with the liberty of a Macedonian. Alexander, tranſported with anger, ſlew him with his own hands; though, when his heat was over, he was with difficulty reſtrained from killing himſelf for that fault which his ſudden fury had excited him commit.

HEROD, the Tetrarch of Judea, had ſo little command over his paſſion, that upon every ſlight occaſion his anger would tranſport him into ab-

ſolute madneſs. In ſuch a deſperate fit he killed Joſippus. Sometimes he would be ſorry, and repent of the folly and injuries he had done when anger had clouded his underſtanding, and ſoon after commit the ſame outrages, ſo that none about him were ſure of their lives a moment.

L'ALVIANO, General of the Venetian armies, was taken priſoner by the troops of Louis XII. and brought before him. The king treated him with his uſual humanity and politeneſs, to which the indignant captive did not make the proper return, but behaved with great inſolence. Louis contented himſelf with ſending him to the quarters where the priſoners were kept, ſaying to his attendants, "I have done right to ſend Alviano away. I might have put myſelf in a paſſion with him, for which I ſhould have been very ſorry. I have conquered him, I ſhould learn to conquer myſelf."

WHEN Catharine de Medicis one day overheard ſome of the ſoldiers abuſing her extremely, the Cardinal of Lorraine ſaid he would order them immediately to be hung. "By no means," exclaimed the princeſs: "I wiſh poſterity to know, that a woman, a queen, and an Italian, has once in her life got the better of her anger."

THE Duke of Marlborough poſſeſſed great command of temper, and never permitted it to be ruffled by little things, in which even the greateſt men have been occaſionally found unguarded.—As he was one day riding with Commiſſary Marriot, it began to rain, and he called to his ſervant for his cloak. The ſervant not bringing it immediately, he called for it again. The ſervant, being embarraſſed with the ſtraps and buckles, did not come up to him. At laſt, it raining very hard,

hard, the Duke called to him again, and aſked him what he was about that he did not bring his cloak. "You muſt ſtay, Sir," grumbles the fellow, "if it rains cats and dogs, till I can get at it." The Duke turned round to Marriot, and ſaid, very coolly, "Now I would not be of that fellow's temper for all the world."

TWO gentlemen were riding together, one of whom, who was very choleric, happened to be mounted on a high mettled horſe. The horſe grew a little troubleſome, at which the rider became very angry, and whipped and ſpurred him with great fury. The horſe, almoſt as wrong-headed as his maſter, returned his treatment by kicking and plunging. The companion, concerned for the danger and aſhamed of the folly of his friend, ſaid to him coolly, "Be quiet, be quiet, and ſhew yourſelf the wiſer creature of the two."

PLEASURE.

SENTIMENTS.

Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart, and in the ſight of thine eyes:— But know thou, that for all theſe things God will bring thee to judgment.

PLEASURES, unleſs wholly innocent, never continue ſo long as the ſting they leave behind them.

Let pleaſures be ever ſo innocent, the exceſs is always criminal.

The temperate man's pleaſures are durable, becauſe they are regular; and all his life is calm and ſerene, becauſe it is innocent.

Pleaſures, while they flatter a man, ſting him to death; they are ſhort, falſe, and deceitful, and revenge the merry madneſs of one hour with the ſad repentance of many.

The only true and ſolid pleaſure reſults from the reflection of having done our duty to our God, our fellow-creatures, and ourſelves; "having a conſcience void of offence towards God and towards all men."

No pleaſure can be true, or purſued with propriety and wiſdom, which makes too large inroads on

on our time, our fortune, our health, our character, or our duty.

EXAMPLES.

THE following portrait of vicious pleaſure is given by an ingenious writer, after the manner of Plato. "Pleaſure (ſays he) is a beautiful harlot ſitting in her chariot, whoſe four wheels are pride, gluttony, luſt, and idleneſs. The two horſes are proſperity and abundance; the two drivers are indolence and ſecurity; her attendants and followers are guilt, grief, late repentance (if any), and often death and ruin. Many great men, many ſtrong men, many rich men, many hopeful men, and many young men, have come to their end by her; but never any enjoyed full and true content by means of her."

THE excellence of the allegory ſubjoined may ſtand as an apology for its length. "When Hercules (ſays the venerable moraliſt) was in that part of his youth in which it was natural for him to conſider what courſe of life he ought to purſue, he one day retired into a deſart, where the ſilence and ſolitude of the place very much favoured his meditations. As he was muſing on his preſent condition, and very much perplexed in his mind on the ſtate of life he ſhould chooſe, he ſaw two women, of a larger ſtature than ordinary, approaching towards him. One of them had a very noble air and graceful deportment; her beauty was natural and eaſy, her perſon clean and unſpotted, her eyes caſt toward the ground with an agreeable reſerve, her motion and behaviour full of modeſty, and her raiment white as ſnow. The other had a great deal of health and floridneſs in her countenance, which ſhe had helped with an artificial colouring,

and endeavoured to appear more than ordinarily graceful in her mien, by a mixture of affectation in all her geſtures. She had a wonderful confidence and aſſurance in her looks, and all the variety of colours in her dreſs that ſhe thought were the moſt proper to ſhew her complexion to an advantage. She caſt her eyes upon herſelf, then turned them on thoſe who were preſent to ſee how they liked her, and often looked on the figure ſhe made in her own ſhadow. Upon her nearer approach to Hercules, ſhe ſtepped before the other lady (who came forward with a regular, compoſed carriage), and, running up to him, accoſted him after the following manner: "My dear Hercules, I find you are very much divided in your own thoughts upon the way of life which you ought to chooſe. Be my friend, and follow me. I'll lead you into the poſſeſſion of pleaſure, out of the reach of pain, and remove you from all the noiſe and diſquietude of buſineſs. The affairs either of war or peace ſhall have no power to diſturb you. Your whole employment ſhall be to make your life eaſy, and to entertain every ſenſe with its proper gratification. Sumptuous tables, beds of roſes, clouds of perfumes, concerts of muſic, crowds of beauties, are all in readineſs to receive you. Come along with me into this region of delights, this world of pleaſure, and bid farewel for ever to care, to pain, to buſineſs." Hercules, hearing the fair inviter talk after this manner, interrupted her a moment to enquire her name. To which ſhe anſwered, "My friends, and thoſe who are well acquainted with me, call me HAPPINESS; but my enemies, and thoſe who would injure my reputation, have given me the name of PLEASURE." By this time the other lady

was

was come up, who addreſſed herſelf to the young hero in a very different manner. 'Hercules (ſaid ſhe) I offer myſelf to you becauſe I know you are deſcended from the gods, and give proofs of that deſcent by your love to virtue, and application to the ſtudies proper for your age. This makes me hope you will gain both for yourſelf and me an immortal reputation. But, before I invite you into my ſociety and friendſhip, I will be open and ſincere with you, and muſt lay down this as an eſtabliſhed truth, That there is nothing truly valuable which can be purchaſed without pains or labour. The gods have ſet a price upon every real and noble pleaſure. If you would gain the favour of the Deity, you muſt be at the pains of worſhipping him; if the friendſhip of good men, you muſt ſtudy to oblige them; if you would be honoured by your country, you muſt take care to ſerve it. In ſhort, if you would be eminent in war or peace, you muſt become maſter of all the qualifications that can make you ſo. Theſe are the only terms and conditions upon which I can propoſe happineſs." Here (continues the fabuliſt) the Goddeſs of Pleaſure broke in upon the diſcourſe. "You ſee, Hercules, by her own confeſſion, that the way to her pleaſure is long and difficult; whereas that which I propoſe is ſhort and eaſy." "Alas! (returned the other amiable figure, whoſe viſage glowed with a paſſion made up of ſcorn and pity) what are the pleaſures you propoſe? To eat before you are hungry; to drink before you are athirſt; to ſleep before you are tired; to gratify appetites before they are raiſed, and to raiſe ſuch appetites as nature never planted! You never heard the moſt delicious muſic, which is the praiſe of one's ſelf; nor ſaw

the moſt beautiful object, which is the work of one's own hands. Your votaries paſs away their youth in a dream of miſtaken pleaſure, while they are hoarding up anguiſh, torment, and remorſe, for old age. As for me, I am the friend of the Gods, and of good men; an agreeable companion to the artiſan, an houſehold guardian to the fathers of families, a patron and protector of ſervants, an aſſociate in all true and generous friendſhips. The banquets of my votaries are never coſtly, but always delicious; for none eat or drink at them who are not invited by hunger and thirſt. Their ſlumbers are ſound, and their waking hours are cheerful. My young men have the pleaſure of hearing themſelves praiſed by thoſe who are in years; and they who are in years, of being honoured by thoſe who are young. In a word, my followers are favoured by the Gods, beloved by their acquaintances, eſteemed by their country, and, after the cloſe of their labours, honoured by poſterity, and received up into Heaven." Here (ſays the mythologiſt) they ended. We know, by the account we have of the life of this memorable hero in ancient ſtory, to which of theſe two fair advocates he gave up his heart. And I believe every one who reads this will do him the juſtice to approve his choice of virtue, in preference to voluptuouſneſs and vicious indulgence.

APICIUS was a great epicure, according to the low and vulgar ſenſe of the word; but Apicius was not a Pliny, and yet Apicius had his pleaſures. He had eaten, it ſeems, of a certain fiſh at Minturna in Campania, but he was told that the ſpecies was much larger in Africa. Upon this he immediately equipped a veſſel, and ſet ſail for that coaſt. The navigation was difficult and dan-

dangerous: but what will not hunger do? Apicius was a man of pleaſure; and appetite, every league he travelled, increaſed the neceſſity of gratification. When they arrived on the coaſt of Africa, ſeveral fiſhing boats, already apprized of his voyage, came to him, and brought him ſome of the fiſhes in queſtion; when how great was his ſurprize and chagrin, to find that they were not at all bigger than thoſe of Minturna! Inſtantly therefore, without being touched with the rational curioſity of ſeeing a country he had never viſited before; without any regard to the prayers of the people in his train, who wanted the refreſhments of the ſhore, Apicius ordered his pilots to return to Italy, and thus ended his memorable adventure.

IT is with great ſatisfaction that we can quote the following, in honour of a living and exemplary character, and not unſuitably to the ſubject before us. Mr. Boſwell in his account of General Paoli obſerves, that his notions of morality are high and refined; ſuch as become the father of a nation. "He told me, one day, that his father had brought him up with great ſtrictneſs, and that he had very ſeldom deviated from the paths of virtue: that this was not from a defect of feeling and paſſion; but that his mind being filled with important objects, his paſſions were employed in more noble purſuits than thoſe of licentious pleaſure. I ſaw (continues the author) from Paoli's example, the great art of preſerving young men of ſpirit from the contagion of vice, in which there is often a ſpecies of ſentiment, ingenuity, and enterprize, nearly allied to virtuous qualities. Shew a young man that there is more real ſpirit in virtue than in vice, and you have a ſurer hold of him during his

years of impetuoſity and paſſion, than by convincing his judgment of all the rectitude of ethics."

A BOY ſmitten with the colours of a butterfly, purſued it from flower to flower with indefatigable pains. Firſt he aimed to ſurpriſe it among the leaves of a roſe; then to cover it with his hat, as it was feeding on a daiſy; now hoped to ſecure it as it revelled on a ſprig of myrtle; and now grew ſure of his prize, perceiving it to loiter on a bed of violets. But the fickle fly ſtill eluded his attempts. At laſt, obſerving it half buried in the cup of a tulip, he ruſhed forward, and, ſnatching it with violence, cruſhed it to pieces. The dying inſect, ſeeing the poor boy chagrined at his diſappointment, addreſſed him, with the calmneſs of a Stoic, in the following words: Behold now the end of thy unprofitable ſolicitude; and learn, for the benefit of thy future life, that all pleaſure is but a painted butterfly; which may ſerve to amuſe thee in the purſuit, but, if embraced with too much ardour, will periſh in thy graſp.

PRIDE.

SENTIMENTS.

Pride was not made for Man.

Pride goeth before deſtruction, and a high mind before a fall.

THAT extraordinary value which men are apt to put upon themſelves, on account of real or imaginary excellence of mind, body, or fortune, and the contempt with which they regard all thoſe who on compariſon ſeem inferior to them in thoſe qualifications, on which they have grounded the eſteem they have for themſelves, conſtitute that vice which we call Pride. There is no paſſion which ſteals into the heart more imperceptibly, which covers itſelf under more diſguiſes, or which mankind in general are more ſubject to, than this. It is originally founded on ſelf-love, which is the moſt intimate and inſeparable paſſion of human nature; and yet man hath nothing to be proud of; every man hath his weak ſide; there is no ſuch thing as perfection in the preſent ſtate. The few advantages we poſſeſs want only to be properly conſidered, to convince us how little they are to be boaſted of or gloried in.

The whole of our bodily perfections may be ſummed up in two words, ſtrength and beauty. As for the firſt, that is a poor qualification to

boaſt of, in which we are, to ſay the leaſt, equalled by the plodding Ox, and ſtupid Aſs. Beſide, it is but a few days ſickneſs, or the loſs of a little blood, and a Hercules becomes as manageable as a little child. Who then would boaſt of what is ſo very uncertain and precarious?—As to Beauty, that fatal ornament of the fair ſex, which has exhauſted the human wit in raptures to its praiſe, which ſo often proves the misfortune of its poſſeſſor, and the diſquietude of him who gives himſelf to the admiration of it; which has ruined cities, armies, and the virtue of thouſands; what is Beauty? A pleaſing glare of white and red, reflected from a ſkin, incomparably exceeded by the gloſſy hue of the humble daiſy in yonder field; the mild glitter of an eye, outſhone by every dew-drop on the verdant graſs.

Is it inherent in the human frame? No: A ſudden fright alarms her; a fit of ſickneſs attacks her; the roſes fly from her cheeks; her eyes loſe their fire; ſhe looks haggard, pale, ghaſtly. Even in all the blooming pride of beauty, what is the human frame? A maſs of corruption, filth and diſeaſe, covered over with a fair ſkin. When the animating ſpirit flies, and leaves the lovely tabernacle behind, how ſoon does horror ſucceed to admiration? How do we haſten to hide from our ſight the loathſome remains of beauty! Open the charnel-houſe in which, a very little while ago, the celebrated toaſt was laid. Who can now bear to look on that face, ſhrivelled, ghaſtly, and loathſome, ſo lately the delight of every youthful gazer? Who could now touch her with one finger, her, whoſe very ſteps the enamoured youth would late have kiſſed! Can the lover himſelf go near without ſtopping his noſe at her, who

who uſed to breathe in his eſteem all the perfumes of the blooming ſpring.

The accompliſhments of the mind may likewiſe be ſaid to be but two, Knowledge and Virtue. Is there any reaſon to be proud of the poor attainments we can in the preſent ſtate gain in knowledge, of which the perfection is to know our own weakneſs; or as Socrates ſaid, to know that we know nothing? Is that an accompliſhment to be boaſted of, which a blow on the head or a week's illneſs may utterly deſtroy? As to our attainments in virtue or religion, to be proud on theſe accounts, would be to be proud of what we did not poſſeſs: for pride would annihilate all our virtues, and render our religion vain. For we all know that humility is one of the firſt dictates of true religion.

All the wits of almoſt every age and country have expoſed, with all the ſtrength of wit and good ſenſe, the vanity of a man's valuing himſelf upon his anceſtors; and have endeavoured to ſhew that true grandeur conſiſts not in birth or titles, but in virtue alone. That man who is inſolent and arrogant on account of his poſſeſſions, richly deſerves that hatred and contempt he unavoidably meets. This fool knows not the proper uſe of what he poſſeſſes; no wonder then that he utterly miſtakes its real value.

EXAMPLES.

SETHOS, King of Egypt, growing mighty, grew at the ſame time ſo proud, that he made his tributary kings draw his chariot in the place of horſes: but obſerving one of the kings to look very earneſtly on the wheel, and demanding why he did ſo, the degraded monarch, replied, "I am comforting

comforting myſelf under my misfortune by obſerving that the lowermoſt ſpokes of the wheel become uppermoſt in turn. Sethos took the hint, and diſcontinued the cuſtom.

PHARAOH Ophra, called alſo Apryes, uſed to boaſt, that he cared neither for God nor man that ſhould wiſh to deprive him of his kingdom. Not long, however, had he reigned ere he was ſtrangled by Amaſis, one of his own officers.

ALEXANDER the Great was ſo elated with pride by the ſway of his arms, that he cauſed it to be given out that he was the ſon of Jupiter Ammon, and claimed to be worſhipped with divine honours. His friend Caliſthenes the philoſopher, venturing to remonſtrate with him on the impiety, loſt his favour and was afterwards ſlain by his command.

MENECRATES the Phyſician, having cured ſome dangerous and deſperate diſeaſes, aſſumed to himſelf the name of Jupiter, the chief of the Gods.

SO Empedocles the Philoſopher, having cured a perſon of a dangerous diſtemper, and obſerving that the people almoſt deified him, thought fit to throw himſelf into the burning mountain of Ætna, to prove himſelf immortal, and be tranſlated into the number of the gods.

CYRUS, the firſt king of the Perſians, ſuffered himſelf to be worſhipped with divine honors: as did alſo Antiochus king of Syria.

CALIGULA, the Roman emperor, commanded that he ſhould be worſhipped as a God, and cauſed a temple to be erected for him. He built alſo his houſe in the capitol, that ſo he might dwell with Jupiter; but being angry that Jupiter was ſtill preferred before him, he afterwards erected a temple in his palace, and would have had the

the ſtatue of Jupiter Olympus in his form brought thither; the ſhip however, which was ſent for it, was broken in pieces by a thunderbolt. He uſed to ſit in the middle of the images of the Gods, and cauſed the moſt rare and coſtly fowls and birds to be ſacrificed to him. He had alſo certain inſtruments made whereby he imitated thunder and lightning, and when it really thundered, he uſed to caſt ſtones toward heaven, ſaying "Either thou ſhalt kill me, or I will kill thee," with other blaſphemies which we do not think proper to repeat in this work.

DOMITIAN, Heliogabalus, Commodus, and Diocleſian, claimed to be Gods, and fell little ſhort of the exceſſes of Caligula.

CURIUS Dentatus, the Roman Conſul, overthrew the Samnites in a great battle, and purſuing them to the ſea, took many priſoners, and in the pride of his heart, on returning to Rome, publicly boaſted, that, "he had taken ſo much land as would have turned to a waſte wilderneſs if he had not taken ſo many men to plant it; and that he had taken ſo many men, that they would have periſhed with famine if he had not taken ſo much land to maintain them."

POMPEY the Great, when he heard that Julius Cæſar was coming with his army towards Rome, boaſted in the ſenate that if he did but ſtamp with his foot, he could fill Italy with armies; yet, when afterwards he heard that Cæſar had paſſed the river Rubicon, he fled from Italy into Epirus.

POPPŒA Sabina, wife of Nero, was exceſſively proud. Her mules had bridles and furniture of gold, were ſhod with ſilver and ſometimes with gold: She kept five hundred female aſſes always

about her court, in whoſe milk ſhe often bathed her body: for ſo careful was ſhe of her ſkin, that ſhe wiſhed to die before that ſhould ſuffer wrinkles or decay.

XERXES having made a bridge of boats over the Heleſpont, for the paſſage of his immenſe army from Aſia into Europe, a tempeſt aroſe and deſtroyed it; upon which he cauſed his men to give the ſea three hundred ſtripes, and to throw chains in it to bind it to its good behaviour; which office was performed accompanied with theſe arrogant expreſſions: "Unruly water, thy Lord has ordered thee this puniſhment, and, whether thou wilt or no, he is reſolved to paſs over thee."

THE Cham of Tartary was uſed when he had dined to cauſe trumpets to be ſounded at his palace gates, to give notice to all the kings in the world, that as the Great Cham had dined, they had then permiſſion to go to dinner.

A POOR Spaniſh cobler on his death bed, being ſolicited by his ſon for his bleſſing, ſtrictly enjoined him always to retain the majeſty of his family.

A POOR woman in Spain, attended by three of her children, went begging from door to door. Some French merchants out of compaſſion offered to take the eldeſt of her ſons into their ſervice; but, with true Spaniſh pride, ſhe rejected the propoſal; ſcorning, as ſhe ſaid, that any of her family ſhould be diſgraced by ſervitude; as for aught they knew (ſimple as he ſtood there) he might live to be one day King of Spain."

JOHN O'Neal, father to the Earl of Tyr Owen, inſcribed himſelf in all places "the Great John

John O'Neal, friend to Queen Elizabeth, and foe to all the world beſide."

WHEN no one elſe would exalt Hildebrand to the Pope's chair, he placed himſelf in it, ſaying, "Who can better judge of my worth than myſelf?"

XERXES in his expedition againſt Greece, calling his Princes together, thus addreſſed them: "That I may not appear to follow my own counſel, I have aſſembled you: but recollect that it better becomes you to obey, than to adviſe."

ATTILA king of the Huns proudly gave out, that the ſtars fell before him, that the earth trembled at his preſence, and that he would be the ſcourge of nations; yet after all his pride, a flux of blood broke out at his mouth and choked him on his wedding-night.

CLEOPES king of Egypt began to build an immenſe pyramid, but wanting money to finiſh it, and having a beautiful daughter, he proſtituted her among his workmen to get money to accompliſh his great work, which he left a perpetual monument of his pride, folly, and wickedneſs.

CRŒSUS, king of Lydia, having expreſſed an extraordinary inclination to ſee Solon, that philoſopher repaired to Sardis to pay him a viſit. The firſt time he was preſented, the king received him ſeated on his throne, and dreſſed on purpoſe in his moſt ſumptuous robes; but Solon appeared not the leaſt aſtoniſhed at the ſight of ſuch a glare of magnificence.

"My friend, (ſaid Crœſus to him) Fame has every where reported thy wiſdom. I know you have ſeen many countries; but have you ever ſeen a perſon dreſſed ſo magnificently as I am?" "Yes, replied Solon, the pheaſants and peacocks are

are dreſſed more magnificently, becauſe their brilliant apparel is the gift of nature, without their taking any thought or pains to adorn themſelves."

Such an unexpected anſwer very much ſurprized Crœſus, who ordered his officers to open all his treaſures, and ſhew them to Solon, as alſo all his rich furniture, and whatever was magnificent in his palace. He then ſent for him a ſecond time, and aſked him, if he had ever ſeen a man more happy than he was. "Yes, replied Solon, and that man was Tellus, a citizen of Athens, who lived with an unblemiſhed character in a well regulated republic. He left two children much reſpected, with a moderate fortune for their ſubſiſtence, and at laſt had the happineſs to die ſword in hand, after having obtained a victory for his country. The Athenians have erected a monument to his memory on the ſpot where he fell, and have otherwiſe paid him great honours."

Crœſus was no leſs aſtoniſhed at this than at the firſt anſwer, and began to think Solon was not perfectly right in his ſenſes. "Well, continued Crœſus, who is the next happy man to Tellus?—"There were formerly (replied Solon) two brothers, the one named Cleobis, and the other Byton. They were ſo robuſt, that they always obtained the prize in every ſort of combat, and perfectly loved each other. One feaſt day, when the Prieſteſs of Juno, their mother, for whom they had the moſt tender affection, was to go to the temple to ſacrifice, the oxen that were to draw her thither did not come in time. Cleobis and Byton hereupon faſtened themſelves to her carriage, and in that manner drew her to the temple. All the matrons in raptures congratulated their mother on having brought two ſuch

ſons

ſons into the world. Their mother, penetrated with emotions of the ſtrongeſt joy and gratitude, fervently prayed the goddeſs, that ſhe would beſtow on her ſons the beſt gift ſhe had to confer on mortals. Her prayers were heard; for after the ſacrifice, the two ſons fell aſleep in the temple, and never afterwards awoke. Thus they finiſhed their lives by a tranquil and peaceful death."

Crœſus could no longer conceal his rage. "What then, ſaid he, do you not even place me among the number of happy people;"—"O king of the Lydians, (replied Solon) you poſſeſs great riches, and are maſter of a great multitude of people; but life is liable to ſo many changes, that we cannot preſume to decide on the felicity of any man, until he has finiſhed his mortal career."

ALCIBIADES one day boaſting of his riches, and the great extent of his poſſeſſions, Socrates led him to a geographical chart, and aſked him in what part Attica was placed. It took up but a ſmall ſpot in the map, and little more than a point. Solon then deſired him to ſhew him all his vaſt poſſeſſions on that map; but he replied, "They are too ſmall to be placed in a general map."—"See, then (remarked Socrates); what you make ſuch a boaſt of, and what you pride yourſelf in ſo much, is but an imperceptible point of earth."

RELI-

RELIGION.

SENTIMENTS.

Happy is the man that findeth wiſdom, and the man that getteth underſtanding. For the merchandiſe of it is better than the merchandiſe of ſilver, and the gain thereof than fine gold. She is more precious than rubies; and all things thou can'ſt deſire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleaſantneſs, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.

RELIGION is ſuch a ſenſe of God on the ſoul, and our obligation to, and dependence upon him, as to make it our principal ſtudy to do that which we think will be pleaſing in his ſight, and to avoid every thing which we think will offend him. As he is the fountain of goodneſs and juſtice; of courſe, religion muſt be the foundation of all Chriſtian and moral virtue: to do good to all; and to avoid giving offence to, or injuring willingly, even thoſe who are enemies and perſecutors.

We may confidently affirm, that it is natural to man even in the moſt unenlightened ſtate; for nations that never were favoured with the knowledge of religion by revelation, have nevertheleſs an

an idea that there is a Being who rewards good men and puniſhes the wicked.

Religion, like the treaſure hid in the field, which a man ſold all he had to purchaſe—is of that price, that it cannot be had at too great a purchaſe; ſince without it the beſt condition of life cannot make us happy; and with it, it is impoſſible we ſhould be miſerable, even in the worſt. It ſupports a Chriſtian under all the afflictions of life: the deſertion of friends, the wreck of fortune, and the loſs of reputation; the deprivation of children who are ſtrongly linked to his heart; but, above all, perhaps the wife of his boſom, his ſecond ſelf; yet he humbly ſubmits to the ſoul-rending ſtrokes, and with Job ſays, "*Though he ſlay me, yet will I truſt in him.* It is the anchor of a moſt glorious hope—of a final victory over death and ſin!—"I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth; and though after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God."

The great Lord Burleigh uſed to ſay, "I will never truſt any man not of ſound religion, for he that is falſe to God can never be true to Man."

EXAMPLE.

WHEN Protagoras the ſceptic, whoſe ſtrange caprices led him to doubt of every thing, even though he ſaw or felt it, began his book by ſaying, "As for the Gods, whether they are or are not, I have nothing to ſay;" the magiſtrates of Athens highly reſented this profane trifling with things ſacred, baniſhed him out of their city, and condemned his book to be burnt by the common executioner."

WHAT

WHAT a bleſſing to mankind was the ingenious, humble, and pious Mr. Boyle! what a common peſt was the fallacious, proud, and impious Hobbes! Accordingly we find that the former bade adieu to the world with the utmoſt ſerenity, honour, and hope; while the latter went out of it in the dark, and with terrible apprehenſions of an unknown future. He had been an inſtrument of the prince of darkneſs, in poiſoning many young gentlemen, and others, with his wicked principles, as the Earl of Rocheſter confeſſed with extreme compunction and grief upon his death bed. It is remarked by thoſe who critically obſerved the author of the "Leviathan," that though in a humour of bravado he would ſpeak very ſtrange and unbecoming things of God; yet in his ſtudy, in the dark, and in his retired thoughts, he trembled before him. Many appear like Atheiſts in their mirth, amidſt wine and company, who are quite of other ſentiments in ſickneſs, and gloom and ſolitude. What could make this ſtrange man awake in ſuch terror and amazement if his candle happened to go out in the night? What, but that he was unable to bear the diſmal reflections of his dark and deſolate mind; and knew not how to extinguiſh, nor how to bear the light of "the candle of the Lord" within him?

XENOPHON informs us, that Cyrus, the founder of the Perſian Empire, made the worſhip of the gods and a reſpect for religion, the firſt objects of his care. Actuated by this principle, he eſtabliſhed a number of Magi, or prieſts, to ſing daily a morning ſervice of praiſe to the honour of the gods, and to offer ſacrifices; which was daily practiſed among the Perſians of ſucceeding ages. The prince's diſpoſition quickly became, as is

uſual,

uſual, the prevailing diſpoſition among the people, and his example became the rule of their conduct. Cyrus, on the other hand, was extremely glad to find in them ſuch ſentiments of religion; being convinced, that whoever ſincerely fears and worſhips God, will at the ſame time be faithful to his king, and preſerve an inviolable attachment to his perſon, and to the welfare of the ſtate.

AGESILAUS, king of Sparta, was on all occaſions diſtinguiſhed by his particular veneration for the gods. The nobleſt circumſtance of his victory over the Athenians and Bœotians, at Chæronea, was his ſacrificing his reſentment to the honour of religion: for, a conſiderable number of the flying enemy having thrown themſelves into the temple of Minerva, and application being made to him to know in what manner they ſhould be treated, he gave ſtrict orders that none of them ſhould be touched; though he then laboured under the anguiſh of ſeveral wounds he had received in the action, and was viſibly exaſperated at the oppoſition he had met with. But his veneration was not confined to the temples of the Greeks. When he made war upon the Barbarians, he was equally careful not to profane the images of their deities, nor offer the leaſt violato their altars. In the ſame manner, Alexander the Great, when he demoliſhed Thebes, paid a particular attention to the honour of the gods, ſuffering none of their temples, or any other religious buildings, to be plundered; and afterwards, in his Aſiatic expedition, which was purpoſely undertaken to humble the pride, and retaliate the ravages of the Perſians, he was remarkably cautious not to injure, or ſhew the ſmalleſt contempt of, their places of worſhip; though the Perſians

ha-

had been notoriouſly guilty this way, when they invaded Greece.

OF all the ſingular virtues which united in the character of Guſtavus Adolphus of Sweden that which crowned the whole was his exemplary piety to God. The following is related of him, when he was once in his camp before Werben. He had been alone in the cabinet of his pavilion ſome hours together, and none of his attendants at theſe ſeaſons durſt interrupt him. At length, however, a favourite of his, having ſome important matter to tell him, came ſoftly to the door, and looking in beheld the king very devoutly on his knees at prayer. Fearing to moleſt him in that ſacred exerciſe, he was about to withdraw his head, when the king eſpied him, and bidding him come in, ſaid, "Thou wondereſt to ſee me in this poſture, ſince I have ſo many thouſands of ſubjects to pray for me: but I tell thee, that no man has more need to pray for himſelf, than he who being to render an account of his actions to none but God, is for that reaſon more cloſely aſſaulted by the devil than all other men beſide." When the town of Landſhut, in Bavaria, ſurrendered to him at diſcretion, the principal inhabitants of it fell down upon their knees before him, and preſented him with the keys of their town. "Riſe, riſe," ſaid he he; "it is your duty to fall upon your knees to God, and not to ſo frail and feeble a mortal as I am." The Miniſters of Louis XIII. King of France were deſirous to inſert in a treaty between their Sovereign and Guſtavus, that the King of France had the King of Sweden under his protection. Guſtavus ſpiritedly replied, "I have no occaſion for any protection but that of God, and I deſire no other. After

God I acknowledge no ſuperior, and I wiſh to owe the ſucceſs of my arms to my ſword and my good conduct alone." The ſame Guſtavus uſed to ſay, "that a man made a better ſoldier in proportion to his being a better Chriſtian."

EUSEBIUS in his hiſtory informs us, That St. John, during his miniſtration to the Weſtern churches, caſt his eye upon a young man remarkable for the extent of his knowledge, and the ingenuouſneſs of his mind. The aged apoſtle thought that he had diſcovered in him an uſeful inſtrument for the propagating of Chriſtianity: accordingly he took particular pains to convert him, and to inſtruct him in the divine doctrines of his great Maſter; and, that he might be ſtill better acquainted with the ſyſtem of Chriſtianity, at his departure he recommended him to the care of a pious old father who had ſome authority in the infant church. The youth continued awhile in the duties of his new profeſſion, and attended with care to the lectures of his venerable tutor. But his former aſſociates, when they found themſelves deſerted by him, were grieved at the ſucceſs of the apoſtle, and exerted their utmoſt efforts to regain ſo uſeful and entertaining a companion. They ſucceeded in their attempts: the father was forſaken, and his pupil plunged deep into irregularity and vice. The apoſtle, after ſome time, returned to thoſe parts; and "where (ſaid he with impatience to his aged friend), where is my favourite youth?"—"Alas! (replied the good old man, with tears in his eyes) he is fallen, irrecoverably fallen: he has forſaken the ſociety of ſaints, and is now a leader of a gang of robbers in the neighbouring mountains." Upon hearing this unexpected and unpleaſing account, the apoſ-

tle forgot his ſufferings and his years, and haſtened to the place of rendezvous; where, being ſeized by one of the band, he deſired to ſpeak with their captain. The captain, being told that a ſtrange pilgrim aſked to be admitted to him, ordered him to be brought before him: but when he beheld the venerable apoſtle his hopes of amuſement ſunk, and were changed into ſhame and confuſion; and the hardy leader of a band of robbers trembled before a poor and helpleſs old man. He quitted once more the ſociety of wickedneſs, and lived and died in the ſervice of his Redeemer.

WHILE the colleagues of Conſtantius the Roman Emperor were perſecuting the Chriſtians with fire and ſword, he politically pretended to perſecute them too; and declared to ſuch officers of his houſehold and governors of provinces as were Chriſtians, that he left it to their choice, either to ſacrifice to the Gods, and by that means preſerve themſelves in their employments, or to forfeit their places and his favour by continuing ſteady in their religion. When they had all declared their option, the emperor diſcovered his real ſentiments; reproached in the moſt bitter terms thoſe who had renounced their religion; highly extolled the virtue and conſtancy of ſuch as had deſpiſed the wealth and vanities of the world; and diſmiſſed the former with ignominy, ſaying, "That thoſe who had betrayed their God, would not ſcruple to betray their prince;" while he retained the latter, truſted them with the guard of his perſon, and the whole management of public affairs, as perſons on whoſe fidelity he could firmly rely, and in whom he might put an entire confidence.

THEO-

THEODORIC the First, king of the Goths in his faith was an Arian, yet he never perſecuted thoſe who differed from him in his religious opinions. He was extremely diſpleaſed with thoſe perſons whom he ſuſpected of coming over to his belief to gain his favour, and without really believing what they profeſſed to believe. One of his officers having thus temporized with his faith, he immediately ordered him to be beheaded, ſaying, "If, Sir, you have not preſerved your faith towards God, how can I expect that you will keep it with me, who am but a man?"

IT was the daily practice of that eminent phyſician Dr. Boerhaave, throughout his whole life, as ſoon as he aroſe in the morning (which was generally very early) to retire for an hour to private prayer and meditation on ſome part of the ſcriptures. He often told his friends, when they aſked him how it was poſſible for him to go through ſo much fatigue, "That it was this which gave him ſpirit and vigour in the buſineſs of the day." This therefore he recommended as the beſt rule he could give: "For nothing (he ſaid) could tend more to the health of the body than the tranquillity of the mind; and that he knew nothing which could ſupport himſelf or his fellow-creatures amidſt the various diſtreſſes of life, but a well-grounded confidence in the Supreme Being, upon the principles of Chriſtianity."

THE Emperor Charles V. declared, "That he found more ſatisfaction, more content, in his monaſtic ſolitude, and exerciſes of devotion, than all the victories and all the triumphs of his paſt life had ever afforded him, though they made him eſteemed as the moſt fortunate of princes."

MR. LOCKE, in a letter written the year before his death to one who aſked him, "What is the ſhorteſt and ſureſt way for a young gentleman to attain to the true knowledge of the Chriſtian religion?" gives this memorable reply—"Let him ſtudy the Holy Scriptures, eſpecially the New Teſtament; therein are contained the words of eternal life. It has God for its author; ſalvation for its end; and truth, without any mixture of error, for its matter." The death of this great man was agreeable to his life. About two months before this event happened, he drew up a letter to a certain gentleman, and left this direction upon it: "To be delivered to him after my deceaſe;" in which are theſe remarkable words, "I know you loved me living, and will preſerve my memory now I am dead. This life is a ſcene of vanity that ſoon paſſes away, and affords no ſolid ſatisfaction but in the conſciouſneſs of doing well, and in the hopes of another life. This is what I can ſay upon experience, and what you will find to be true when you come to make up the account."

MR. ADDISON (as we learn from the late celebrated Dr. Young's Tract on Original Compoſition), after a long and manly, but fruitleſs ſtruggle with the diſtemper of which he died, diſmiſſed his phyſicians, and with them all hopes of life. He diſmiſſed not, however, his concern for the living; but ſent for the young Lord Warwick, a youth nearly related to him and finely accompliſhed, yet not above being the better for good impreſſions from a dying friend. He came; but, life now glimmering in the ſocket, the dying friend was ſilent. After a decent and proper pauſe, the youth ſaid, "Dear Sir, you ſent for me; I believe

lieve and hope that you have ſome commands; be aſſured I ſhall hold them moſt ſacred." May diſtant ages not only hear but feel the reply! Forcibly graſping the young nobleman's hand, he ſoftly ſaid, "See in what peace a Chriſtian can die!" He ſpoke with difficulty, and ſoon expired.—Through divine grace how great is man! through divine mercy how ſtingleſs is death! Who would not thus expire?

M. DU FRESNE took occaſion one day to remark to Louis XIV. that he did not appear to be ſufficiently cautious in the liberty which he gave to every one to approach his perſon, and more particularly when he was at war with a people (the Dutch) who were irritated againſt him, and were capable of attempting any thing. "I have received, Sir," ſaid Louis, "a great many hints like this; in ſhort, if I were capable of taking them, my life would not be worth having: it is in the hands of God; he will diſpoſe of it as he pleaſes; and therefore I do not preſume to make the leaſt alteration in my conduct."

LOUIS the late Duke of Orleans thus expreſſed the delight he found in piety and devotion: "I know, by experience, that ſublunary grandeur and ſublunary pleaſure are deceitful and vain, and are always infinitely below the conceptions we form of them. But, on the contrary, ſuch happineſs, and ſuch complacency, may be found in devotion and piety, as the ſenſual mind has no idea of."

CARDINAL WOLSEY, one of the greateſt miniſters of ſtate that ever was, poured forth his ſoul in theſe words after his fall from the favour of Henry VIII. "Had I but been as diligent to ſerve my God as I have been to pleaſe my king,

he would not have forſaken me now, in my grey hairs."

VOLTAIRE, a man who, after having long, and too juſtly, been conſidered as the patron of infidelity, and after having ſhewn himſelf equally the enemy of every religious eſtabliſhment, at length, to the aſtoniſhment of all ſerious minds, and at the cloſe of a long life of near eighty years, in the moſt ſolemn manner gave the confeſſion of his faith here ſubjoined; and which is confirmed on the oath of ſeveral witneſſes who were preſent. "I believe firmly (ſays he) all that the Catholic, Apoſtolic, and Roman church believes and confeſſes. I believe in one God, in three perſons, Father, Son, and Holy Ghoſt, really diſtinguiſhed; having the ſame nature, the ſame divinity, and the ſame power. That the ſecond perſon was made man, called Jeſus Chriſt, who died for the ſalvation of all men; who has eſtabliſhed the holy church, to which it belongs to judge of the true ſenſe of the holy ſcriptures. I condemn likewiſe all the hereſies the ſaid church has condemned and rejected; likewiſe all perverted miſinterpretations which may be put on them. This true and catholic faith, out of which none can be ſaved, I profeſs and acknowledge to be the only true one; and I ſwear, promiſe, and engage myſelf to die in this belief by the grace of God. I believe and acknowledge alſo, with a perfect faith, all, and every one of the articles of the Apoſtle's Creed (which he recited in Latin very diſtinctly). I declare, moreover, that I have made this confeſſion before the reverend Father Capuchin, previous to his confeſſing me." If a veteran in the cauſe of infidelity thus cloſes his life and his works, does it not greatly behove thoſe who have been

been deluded or miſled by his writings, ſeriouſly to look to themſelves, and bring home this ſtriking example to their hearts, leſt they fall into the condemnation which their maſter ſeeks thus meanly at the end to avoid?

LORD PETERBOROUGH, more famed for wit than religion, when he lodged with Fenelon at Cambray, was ſo charmed with the piety and virtue of the archbiſhop, that he exclaimed at parting, "If I ſtay here any longer, I ſhall become a Chriſtian in ſpite of myſelf."

SIR William Waller left behind him in a "Daily Directory" for his conduct theſe reflections: "Every day is a little life, in the account whereof we may reckon our birth from the womb of the morning; our growing time from thence to noon (when we are as the ſun in his ſtrength); after which, like a ſhadow that declineth, we haſten to the evening of our age, till at laſt we cloſe our eyes in ſleep, the image of death; and our whole life is but this tale of a day told over and over. I ſhould therefore ſo ſpend every day, as if it were all the life I had to live; and in purſuance of this end, and of the vow I have made to walk with God in a cloſer communion than I have formerly done, I would endeavour, by his grace, to obſerve in the courſe of my remaining ſpan, or rather inch of life, this daily directory: To awake with God as early as I can, and to conſecrate the firſt-fruits of my thoughts unto him by prayer and meditation, and by renewed acts of repentance, that ſo God may awake for me, and make the habitation of my righteouſneſs proſperous. To this end I would make it my care to lie down the night before in the peace of God, who hath promiſed that his commandment

ſhall keep me when awake." Edmund Waller, the poet, who attended him in his laſt illneſs, was once at court when the Duke of Buckingham ſpoke profanely before King Charles the Second, and told him, "My Lord, I am a great deal older than your Grace, and have, I believe, heard more arguments for atheiſm than ever your Grace did. But I have lived long enough to ſee that there is nothing in them, and I hope your Grace will."

RIDI-

RIDICULE.

SENTIMENTS.

——— *The world's dread laugh,*
Which ſcarce the firm philoſopher can ſcorn."

NOTHING is ridiculous but what is deformed; nor is any thing proof againſt raillery but what is proper and handſome.

Men make themſelves ridiculous not by qualities they have, but by the affectation of thoſe they have not.

Ridicule is a weapon uſed by weak men and little minds, when they have the wrong ſide of a queſtion, and are at a loſs for arguments.

The wicked or profligate uſe it to ſhield themſelves againſt the conviction of truth; to perplex when they cannot convince; to wound the reputation of thoſe they cannot emulate; and to frighten the timorous from following the duties of conſcience and rectitude.

It is commonly the ſtrongeſt inſtrument of ignorance and error, and may be applied to either ſide of a queſtion, according to the dextrous management of him that uſeth it.

Nothing blunts the edge of ridicule ſo much as good humour, or ſharpens it ſo much as the contrary.

Ridicule is the chief weapon of infidelity; the loweſt and moſt abandoned of mankind can ridi-

cule the moſt exalted beings; they call prudence, avarice; courage, raſhneſs; and brand good-nature and generoſity with the name of prodigality; they laugh at the compaſſionate for his weakneſs; the ſerious man for his preciſeneſs; and the pious man for his hypocriſy; and modeſty is called prudery; for the man of wit is never ſo happy as when he can raiſe the bluſh of ingenuous merit, or ſtamp the marks of deformity and guilt on the features of innocence and beauty. In ſhort, it is only calculated to put virtue out of countenance, to enhance the miſeries of the wretched, and poiſon the feaſt of happineſs; to inſult man, affront God; to make us hateful to our fellow creatures, uneaſy to ourſelves, and highly diſpleaſing to the Almighty.

EXAMPLES.

A YOUNG gentleman of moderate underſtanding, but of great vivacity, by dipping into many authors of the modiſh and freethinking turn, had acquired a little ſmattering of knowledge, juſt enough to make an atheiſt or a freethinker, but not a philoſopher or a man of ſenſe. With theſe accompliſhments he went into the country to viſit his father, who was a plain, rough, honeſt man, and wiſe, though not learned. The ſon, who took all opportunities to ſhew his learning, began to eſtabliſh a new religion in the family, and to enlarge the narrowneſs of their country notions; in which he ſucceeded ſo well, that he ſeduced the butler by his table talk, and ſtaggered his eldeſt ſiſter. The old gentleman began to be alarmed at the ſchiſms that aroſe among his children, but did not yet believe his ſon's doctrine to be ſo pernicious as it really was, till one day talking of his ſetting-

dog,

dog, the ſon ſaid he did not queſtion but Carlo was as immortal as any one of the family, and, in the heat of the argument told his father, that, for his part, he expected to die like a dog. Upon which the old man, ſtarting up in a paſſion, cried out, "Then, ſirrah, you ſhall live like one!" and taking his cane in his hand, cudgelled him out of his ſyſtem, and brought him to more ſerious reflections and better ſtudies. "I do not," continues Sir Richard Steele, from whom this is taken, "mention the cudgelling part of the ſtory with a deſign to engage the ſecular arm in matters of this nature: but certainly if it ever exerts itſelf in affairs of opinion and ſpeculation, it ought to do it on ſuch ſhallow and deſpicable pretenders to knowledge, who endeavour to give a man dark and uncomfortable proſpects of his being, and to deſtroy thoſe principles which are the ſupport, happineſs, and glory, of all public ſocieties, as well as of private perſons."

"IF the talent of ridicule," ſays Mr. Addiſon, "were employed to laugh men out of vice and folly, it might be of ſome uſe in the world; but, inſtead of this, we find that it is generally made uſe of to laugh men out of virtue and good ſenſe, by attacking every thing that is ſerious and ſolemn, decent and praiſe-worthy, in human life." We have a remarkable example in the caſe of the Lord Chancellor Clarendon; concerning whom (among the other meaſures taken to prejudice and ruin him with King Charles the Second) we are told that mockery and ridicule were two of the moſt notable weapons employed by his adverſaries—and almoſt all his adverſaries were the vicious and the profane. The Duke of Buckingham in particular, and Eleanor Gwyn the king's miſtreſs,

were chief among theſe; the latter being often allowed to entertain the king and ſome of his courtiers with mocking at the age and infirmities of the good Lord Chancellor, and attempting to imitate his lameneſs of gait and gravity of aſpect; while the former, upon every occaſion, pleaſed himſelf and the company in acting all the perſons who ſpoke even at the council-board, in their looks and motions—a piece of mimicry in which he had an eſpecial faculty, and in his exerciſe of which the Chancellor had a full part. Thus, in the height of mirth, if the king ſaid he would go ſuch a journey, or do ſuch a trivial thing to-morrow, a wager would be laid with him that he would not do it; and when the king anſwered why, it was anſwered, that the Chancellor would not let him; and another would proteſt, that he thought there was no ground for that imputation; however, he could not deny that it was generally believed abroad, that his majeſty was entirely and implicitly governed by the Chancellor: and when by theſe means they had often put the king in a paſſion, it was inſtantly reported with great joy in other companies. By ſuch petty, low, and moſt illiberal arts, was a great and good man inſulted, and at length degraded from all his comforts, his honours, and his good name. Nor was this all: the merry monarch himſelf ſuffered moſt eſſentially by the like ſhafts of ridicule and buffoonery; had it not been for which, there ſeems no room to doubt that in many inſtances he had proved a much better king, and a more happy man. This is particularly noted by the noble lord abovementioned, who one day told the king, "That it was obſerved abroad to be a faculty very much of late improved in his court, to laugh at thoſe arguments he could not anſwer.

And

And though, ſays he, the king did not then, nor a good while after, appear to diſlike the liberty I preſumed to take with him; yet I found every day that ſome arguments grew leſs acceptable to him, and that the conſtant converſation he held with men of great profaneneſs, whoſe wit conſiſted in abuſing ſcripture, and in repeating and acting what preachers ſaid in their ſermons, and turning it into ridicule (a ſcience in which the Duke of Buckingham excelled) did much leſſen the natural eſteem and reverence for the clergy; and inclined him to conſider them as a rank of men who compounded a religion for their own advantage, and to ſerve their own turns; nor was all that I could ſay to him of weight enough to make any impreſſion to the contrary."

THE Earl of Cheſterfield, being at Bruſſels, was waited on by the celebrated M. Voltaire, who politely invited him to ſup with him and Madame C——. His lordſhip accepted the invitation. The converſation happening to turn upon the affairs of England, "I think, my Lord," ſaid Madame C——, "that the Parliament of England conſiſts of five or ſix hundred of the beſt informed and moſt ſenſible men in the kingdom?" —"True, Madam; they are generally ſuppoſed to be ſo."---"What then, my Lord, can be the reaſon that they tolerate ſo great an abſurdity as the Chriſtian Religion?"---"I ſuppoſe, Madam," replied his lordſhip, "it is becauſe they have not been able to ſubſtitute any thing better in its ſtead: when they can, I don't doubt but in their wiſdom they will readily accept it." Surely ſo well turned a piece of raillery was more forcible than a thouſand arguments; and in caſes like

like theſe it is that the true ſenſe of ridicule is ſeen.

AFTER the aſſaſſination of his old maſter, Henry the Fourth of France, Sully withdrew himſelf from public affairs, and lived in retirement thirty years, ſeldom or never coming to court. Louis the Thirteenth, however, wiſhing to have his opinion upon ſome matters of conſequence, ſent for him to come to him at Paris, and the good old man obeyed his ſummons, but not with the greateſt alacrity. The gay courtiers on ſeeing a man dreſſed unlike to themſelves, and of grave and ſerious manners, totally different from their own, and which appeared to be thoſe of the laſt century, turned Sully into ridicule, and took him off to his face. Sully, perceiving this, ſaid coolly to the king, "Sir, when your father, of glorious memory, did me the honour to conſult me on any matter of importance, he firſt ſent away all the jeſters and all the buffoons of his court."

THE Dutcheſs of Burgundy, when ſhe was very young, ſeeing an officer at ſupper, who was extremely ugly, was very loud in her ridicule of his perſon. "Madam," ſaid the King (Louis XIV.) to her, "I think him one of the handſomeſt men in my kingdom; for he is one of the braveſt."

A GENTLEMAN, of a grave deportment, was buſily engaged in blowing bubbles of ſoap and water, and was attentively obſerving them, as they expanded and burſt in the ſunſhine. A pert youth fell into a fit of loud laughter at a ſight ſo ſtrange, and which ſhewed, as he thought, ſuch folly and inſanity. "Be aſhamed, young man," ſaid one who paſſed by, "of your rudeneſs and ignorance. You

You now behold the greateſt philoſopher of the age, Sir Iſaac Newton, inveſtigating the nature of light and colours, by a ſeries of experiments, o l eſs curious than uſeful, though you deem them childiſh and inſignificant."

REVENGE.

SENTIMENTS.

To err is human; to forgive, divine.

Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you and perſecute you.

BY taking revenge, a man is but even with his enemy; but in paſſing it over, he is his ſuperior.

To be able to bear provocation, is an argument of great wiſdom: and to forgive it, of a great mind.

Revenge ſtops at nothing that is violent and wicked. The hiſtories of all ages are full of the tragical outrages that have been executed by this diabolical paſſion.

A more glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindneſs ſhould begin on ours.

He that waits for an opportunity of acting his revenge, watches to do himſelf a miſchief.

It was a ſtrange revenge of a countryman, who was the laſt life in the leaſe of an eſtate, in his patron's poſſeſſion: who taking ſomething ill of his landlord,

landlord, immediately poiſoned himſelf to defeat the other of the eſtate.

Revenge begins in anger, and ends with repentance.

Solomon ſays, "The diſcretion of a man deferreth his anger, and it is his glory to paſs over a tranſgreſſion."

EXAMPLES.

WHEN the Emperor Frederick had obtained a moſt ſignal victory in Hungary, he ſpoke to his ſoldiers: "We have done (ſaid he) a great work; and yet there is a greater that ſtill remains for us to do; which is, to overcome ourſelves, and to put an end at once to our covetouſneſs, and the deſire of revenge."

IN the iſle of Majorca there was a lord of a caſtle, who, amongſt others, kept a negro ſlave, and for ſome fault of his had beaten him with ſome ſeverity. The villain Moor, watching his opportunity, when his maſter and the reſt were abſent ſhut the door againſt him, and at his return thus acted his revenge; while his lord ſtood without, demanding entrance, he reviled him, violated his lady, threw her and two of his children out at the caſtle windows, and ſtood ready to do the like with the third and youngeſt child. The miſerable father, who had beheld the ruin of all his family but this one, begged of his ſlave to ſave the life of that little one; which the cruel ſlave refuſed, unleſs he would cut off his own noſe: the fond parent accepted the condition, and had no ſooner performed it, than the bloody villain firſt caſt the infant down headlong, and then himſelf, in a barbarous bravery, thereby to elude the revenge of his abuſed lord.

A CER-

A CERTAIN Italian having his enemy in his power, told him, "There was no poſſible way for him to ſave his life, unleſs he would immediately deny and renounce his Saviour." The timorous wretch, in hope of mercy, did it; when the other forthwith ſtabbed him to the heart, ſaying,—"That now he had a full and noble revenge, for he had killed at once both his body and ſoul."

A NOBLE Hungarian having found one in bed with his wife, committed the adulterer to priſon, there to be famiſhed to death; and that he might the better attain his end, he cauſed a roaſted fowl every now and then to be let down to his noſe, that by the ſmell of the meat his appetite might be excited to the greater eagerneſs; but he was not ſuffered to taſte of it; it was only preſented to make his puniſhment the more bitter. When the miſerable creature had endured this uſage for ſix days, on the ſeventh it was found that he had eaten the upper part of his own arms.

M. TULLIUS CICERO had made ſome orations againſt M. Antonius; for which, when Antonius came to be of the triumvirate, he cauſed him to be ſlain. Fulvia, the wife of Antonius, not ſatisfied with the death of that great orator, cauſed his head to be brought to her, upon which ſhe beſtowed many curſes: ſhe ſpit in the face of it; ſhe placed it upon her lap, and opening the mouth, drew out the tongue, and pricked it in divers places with a needle; and, after all, cauſed it to be ſet up in a high and eminent place, over thoſe pulpits from whence the orators uſed to ſpeak their orations to the people.

GEORGE VILLIERS, Duke of Buckingham, was ſtabbed at Portſmouth, Saturday, Auguſt 23, 1628, by John Felton. It is ſaid the villain did it partly in revenge, for that the Duke had

had denied him ſome office he had made ſuit for; nor is it improbable, for I find him thus characteriſed: "he was a perſon of a little ſtature, of a ſtout and revengeful ſpirit. Having once received an injury from a gentleman, he cut off a piece of his little finger, and ſent it with a challenge to the gentleman to fight him; thereby to let him know, that he valued not the expoſing of his whole body to hazard, ſo he might but have an opportunity to be revenged."

ANNO 1500, at a time when Tamas Shaw ruled Perſia, the city of Iſpahan, (the metropolis of all Perſia) ſurfeiting with luxury, refuſed not only to contribute reaſonably to the king's occaſions (at that time moleſted with the Turks and Tartars), but audaciouſly withſtood his deſired entrance: A rebellion ſo inſufferable made him ſwear a revenge ſcarce to be paralleled. With fury he aſſaults, in a rage enters it, firing a great part, and in a hoſtile ſeverity pillaging each houſe: and, to conclude, regarding neither the outcries of old men, weak women, nor innocent children, in two days he made headleſs three hundred thouſand of thoſe Iſpahanians: and, from Tamerlane's rigid example at Damaſcus, erected a trophy (a pillar of their heads) as a memorial of their diſloyalty and his bitter revenge.

MEMORABLE is the example of Johannes Gualbertes, a knight of Florence; who, returning out of the field into the city, attended with a numerous retinue, met with that very perſon who, not long before, had killed his only brother; nor could the other eſcape him. Johannes preſently drew his ſword, that with one blow he might revenge the death of his brother. When the other, falling proſtrate on the ground at his feet, humbly beſought him, for the ſake of the crucified Chriſt, to ſpare his life. Johannes, ſuppreſſing his anger,

let him depart, and offered up his ſword, drawn as it was, before the image of Chriſt crucified, in the next church he came to.

WE cannot perhaps better inſtance the nobleſt way of taking revenge, than that heretofore pointed out by a common ſoldier. When the great Condé commanded the Spaniſh army in Flanders, and laid ſiege to one of its towns, the ſoldier in queſtion being ill-treated by a general officer, and ſtruck ſeveral times with a cane, for ſome words he had let fall, anſwered very coolly, That he ſhould ſoon make him repent it. Fifteen days after, the ſame general officer ordered the colonel of the trenches to find him out a bold and intrepid fellow in his regiment, to do a notable piece of ſervice; and for which he promiſed a reward of an hundred piſtoles. The ſoldier we are ſpeaking of, who paſſed for the braveſt in the regiment, offered himſelf to the buſineſs, and taking with him thirty of his comrades whom he ſelected, diſcharged his commiſſion, which was a very hazardous one, with incredible courage and ſucceſs. On his return the officer highly commended him, and gave him the hundred piſtoles he had promiſed. Theſe, however, the ſoldier preſently diſtributed among his comrades, ſaying, he did not ſerve for pay, and demanded only that, if his late action ſeemed to deſerve any recompenſe, they would make him an officer; "And now, Sir (continued he to the general, who did not know him) I am the ſoldier whom you ſo abuſed fifteen days ago; and I told you I would make you repent it." The general inſtantly recollected him, and, in great admiration of his virtue, threw his arms round his neck, begged his pardon, and gave him a commiſſion that very day.

THERE

THERE was an uncivil fellow, who did nothing all the day long but rail againſt Pericles, the famous Athenian, in the market-place, and before all the people: and though he was at that time the public magiſtrate, yet he took no notice of it, but all the while diſpatched ſundry matters of importance, till night came; and then with a ſober pace went home towards his houſe, this varlet following him all the way with abuſe. Pericles, when he came to his houſe, it being dark, called to his ſervants to light the fellow home.

AMILCAR, General of the Carthaginians, after gaining ſeveral battles, was enviouſly accuſed, as if he went about to eſtabliſh the ſole ſovereignty in himſelf, and was put to death, his brother Giſcon was forced into exile, and all his goods confiſcated. After which the Carthaginians made uſe of ſeveral generals; but finding themſelves to be ſhamefully beaten, and reduced to an extreme hazard of ſervitude, they recalled Giſcon from his baniſhment, and having entruſted him with the ſupreme command in all military affairs, they put into his hands all his and his brother's enemies, to be diſpoſed of and puniſhed at his pleaſure. Giſton cauſed them all to be bound, and, in the ſight of the people, commanded them all to lie proſtrate on the ground; which done, with a quick foot he paſſed over them all three times, treading upon each of their necks. "I have now (ſaid he) a ſufficient revenge for the murder of my brother." Upon which he freely diſmiſſed them all; ſaying, "I have not rendered evil for evil, but good for evil."

ALIVERDI, Generaliſſimo of the armies of Abbas the Great, King of Perſia, and his prime miniſter, was as good a general, and as able a politician,

litician, as he was amiable in the capacity of a courtier. From the conſtant ſerenity of his countenance, it was judged that nothing could ruffle the calmneſs of his heart; and virtue diſplayed itſelf in him ſo gracefully and ſo naturally, that it was ſuppoſed to be the effect of his happy temper. An extraordinary incident made the world to do him juſtice, and place him in the rank he deſerved. One day, as he was ſhut up in his cloſet, beſtowing on affairs of ſtate the hours which other men devote to ſleep, a courier, quite out of breath, came in, and told him that an Armenian, followed by a poſſe of friends, had in the night ſurpriſed his palace at Amandabat, deſtroyed all the moſt valuable furniture in it, and would have carried off his wife and children, doubtleſs to make ſlaves of them, had not the domeſtics, when the firſt fright was over, made head againſt him. The courier added, that a bloody ſkirmiſh enſued, in which his ſervants had the advantage at laſt; that the Armenian's friends were all killed upon the ſpot, but that their leader was taken alive. "I thank thee, Offali," (the prophet moſt revered by the Perſians next to Mahomet) cried Aliverdi, "for affording me the means to revenge ſo enormous an attempt. What! whilſt I make a ſacrifice of my days and my repoſe to the good of Perſia; while, through my cares and toils, the meaneſt Perſian ſubject lives ſecure from injuſtice and violence, ſhall an audacious ſtranger come to injure me in what is moſt dear to me! Let him be thrown into a dungeon, give him a quantity of wretched food ſufficient to preſerve him for the torments to which I deſtine him." The courier withdrew, charged with theſe orders to them who had the Armenian in cuſtody.

But

But Aliverdi, growing cool again, cried out,—"What is it, O God, that I have done! is it thus I maintain the glory of ſo many years? Shall one ſingle moment eclipſe all my virtue? That ſtranger has cruelly provoked me; but what impelled him to it? No man commits evil merely for the pleaſure of doing it: there is always a motive, which paſſion or prejudice preſents to us under the maſk of equity; and it muſt needs be ſome motive of this kind that blinded the Armenian to the dreadful conſequences of his attempt. Doubtleſs I muſt have injured the wretch."

He diſpatched immediately an expreſs to Amandabat, with an order under his own hand, not to make the priſoner feel any other hardſhip than the privation of liberty. Tranquil after this act of moderation, he applied himſelf to public buſineſs, till he ſhould have leiſure to fiſt this particular caſe to the bottom. From the ſtrict inquiries he ordered to be made, he learned that one of his inferior officers had done very conſiderable damage to the Armenian, conſidering the mediocrity of his fortune; and that he himſelf had ſlighted the complaints brought againſt him. Eaſed by this diſcovery, he called for the Armenian, whoſe countenance expreſſed more confuſion than terror, and paſſed this ſentence upon him:

"Vindictive ſtranger, there were ſome grounds for thy reſentment; thou didſt think I had juſtly incurred thy hatred; I forgive thee the injury thou haſt done to me. But thou haſt carried thy vengeance to exceſs; thou haſt attacked a man whom thou oughteſt to reſpect; nay, thou haſt attempted to make thy vengeance fall upon innocent heads, and therefore I ought to puniſh thee. Go then and reflect in ſolitude on the wretchedneſs of a man that gives full ſwing to his paſſions. Thy puniſh-

puniſhment, which juſtice requires of me, will be ſufficiently tempered by my clemency; and thy repentance may permit me to ſhorten the term."

DEMETRIUS POLIORCETES, who had done ſingular ſervices for the people of the city of Athens, on ſetting out for a war in which he was engaged, left his wife and children to their protection. He loſt the battle, and was obliged to ſeek ſecurity for his perſon in flight. He doubted not, at firſt, but that he ſhould find a ſafe aſylum among his good friends the Athenians; but thoſe ungrateful men refuſed to receive him, and even ſent back to him his wife and children, under pretence that they probably might not be ſafe in Athens, where the enemy might come and take them.

This conduct pierced the heart of Demetrius; for nothing is ſo affecting to an honeſt mind, as the ingratitude of thoſe we love, and to whom we have done ſingular ſervices. Some time afterwards, this prince recovered his affairs, and came with a large army to lay ſiege to Athens. The Athenians, perſuaded that they had no pardon to expect from Demetrius, determined to die ſword in hand, and paſſed a decree, which condemned to death thoſe who ſhould firſt propoſe to ſurrender to that prince; but they did not recollect, that there was but little corn in the city, and that they would in a ſhort time be in want of bread.

Want ſoon made them ſenſible of their error, and, after having ſuffered hunger for a long time, the moſt reaſonable among them ſaid, "It would be better that Demetrius ſhould kill us at once, than for us to die by the lingering death of famine; perhaps he will have pity on our wives and children." They then opened to him the gates of the city.

Demetrius

Demetrius, having taken poſſeſſion of the city, ordered, that all the married men ſhould aſſemble in a ſpacious place appointed for the purpoſe, and that the ſoldiery, ſword in hand, ſhould ſurround them. Cries and lamentations were then heard from every quarter of the city, women embracing their huſbands, children their parents, and all taking an eternal farewel of each other.

When the married men were all thus collected, Demetrius, for whom an elevated ſituation was provided, reproached them for their ingratitude in the moſt feeling manner, inſomuch that he himſelf could not help ſhedding tears. Demetrius for ſome time remained ſilent, while the Athenians expected, that the next words he uttered would be to order his ſoldiers to maſſacre them all.

It is hardly poſſible to ſay what muſt have been their ſurpriſe, when they heard that good prince ſay, "I wiſh to convince you how ungenerouſly you have treated me; for it was not to an enemy you have refuſed aſſiſtance, but to a prince who loved you, who ſtill loves you, and who wiſhes to revenge himſelf only by granting your pardon, and by being ſtill your friend. Return to your own homes: while you have been here, my ſoldiers have been filling your houſes with proviſions."

WHEN Louis XII. aſcended the throne of France, many of the great men of the Court, who, when he was merely Duke of Orleans, had behaved to him with neglect, were afraid to preſent themſelves before him. Louis nobly ſaid, "The King of France diſdains to revenge the injuries committed againſt the Duke of Orleans."

HE was once preſſed by ſome of his Miniſters to ſeize upon the territory of a Prince who had offended him. "I had rather," replied he, "loſe

kingdom, which might perhaps be afterwards reſtored to me, than loſe my honour, which can never ſuffer any reparation. The advantages that my enemies gain over me, can aſtoniſh no one. They make uſe of means that I have ever diſdained to employ: theſe are, treachery and the violation of the laws of the Goſpel. If honour be baniſhed from the breaſts of all other men, it ſhould keep its ſeat in the breaſt of a ſovereign."

VIRTUE.

SENTIMENTS.

Bleſſings ever wait on virtuous deeds;
And, though a late, a ſure reward ſucceeds.

VIRTUE is the ſureſt foundation both of reputation and fortune; and the firſt ſtep to greatneſs is to be honeſt.

He that would govern his actions by the laws of virtue, muſt keep guilt from the receſſes of his heart, and remember, that the pleaſures of fancy, and the emotions of deſire, are more dangerous as they are more hidden, ſince they eſcape the awe of obſervation, and operate equally in every ſituation, without the concurrence of external opportunities.

He who deſires no virtue in his companion has no virtue in himſelf.

Many men miſtake the love for the practice of virtue, and are not ſo much good men as the friends of goodneſs.

Virtue is moſt laudable in that ſtate which makes it moſt difficult.

To dread no eye, and to ſuſpect no tongue, is the great prerogative of innocence; an exemption granted only to invariable virtue.

Virtue has ſuch a peculiar beauty and comelineſs, that even men of the moſt oppoſite character

are impelled to reverence it in others, whatever be their ſtation. Tully very juſtly obſerves, that "if virtue were to appear in a human form, all men would adore her."

Virtue is the greateſt ornament to youth; to the aged comfortable; to the poor ſerviceable; to the unfortunate and afflicted a ſure ſupport: ſhe enobles the ſlave and exalts nobility, and is the brighteſt gem in the crown of a ſovereign.

None but the virtuous dare to hope in bad circumſtances. In the deepeſt diſtreſs virtue is more illuſtrious, than vice in its higheſt proſperity.

EXAMPLES.

M. PORTIUS CATO the Elder lived with that integrity, that though he was fifty times accuſed, he was yet ſo many times adjudged innocent; nor did he obtain this by favour or wealth, but againſt the favour and riches of almoſt the whole city. His honeſty and ſeverity had raiſed him up very many enemies, and much of envy, for he ſpared no man, nor was he a friend to any who was not ſo to the commonwealth. At laſt, being accuſed in his old age, he required and obtained that Tiberius Sempronius Gracchus, one of the chiefeſt of his enemies, ſhould be appointed for his judge: but even he acquitted him, and gave ſentence that he was innocent. Through this his confident action, he ever after lived both in great glory and equal ſecurity.

PŒDARETUS, of Lacedemon, on preſenting himſelf, in order to be admitted a member of the Council of Three Hundred (the Lacedemonian houſe of commons, we will ſuppoſe), was refuſed a ſeat. Did he, in conſequence thereof, labour night and day to excite diſcord among his fellow

fellow citizens, and to obſtruct the eſſential operations of government? No: he went away rejoicing that Sparta was found to contain three hundred men of greater worth than himſelf.

A SPARTAN lady had five ſons in the army, and was in hourly expectation of news from the field of battle. A meſſenger returns from the camp; and with trembling agitation ſhe applies to him for information. "Your five ſons, ſaid he, are ſlain." "Baſe ſlave! did I aſk thee that?" "Yet we have gained the victory." "Thanks to the Gods!" exclaimed the mother. And ſhe inſtantly flew to the temple, in order to offer up her thanks.

During a period of the Roman hiſtory, Porſena, king of the Tuſcans, laid ſiege to the city of Rome, and was on the point of reducing it to the laſt extremity. A young Roman, fraught with a noble ardour, repairs, in the diſguiſe of an Etrurian, into the enemy's camp, advances even to the royal tent, and, miſtaking him for the king, ſtabs the ſecretary to the heart. On being ſeized, and aſked his name, "I am a Roman," replied he ſternly, "and my name is Mutius. Thou beholdeſt in me one enemy who wanted to kill another; and I ſhall not have leſs courage to ſuffer death than I had to give it." In the mean time, as if deſirous to puniſh his right hand for having diſappointed him of his prey, he put it upon a red hot coal, which had been juſt kindled for a ſacrifice; and he beheld it gradually conſume away, without betraying the ſmalleſt ſenſe of pain. The king, ſtruck with this prodigy of reſolution, ordered him to be removed from the altar, and to be reſtored to his liberty. "Since," ſaid Mutius to him, "thou knoweſt the value of virtue, what

thou ſhouldſt not have torn from me by thy threats, I will freely grant to thy generoſity. Know, then, that there are three hundred of us, young Romans, who have ſworn before the Gods, that we will kill thee in the midſt of thy guards, or periſh, one and all of us, in the attempt." Porſena, equally ſtruck with admiration and terror at his ſpeech, immediately raiſed the ſiege.

AMONG the priſoners whom Mithridates took in one of the many battles he fought with the Romans, an officer, named Pomponius, was one day brought before him, dangerouſly wounded. The king aſked him, if, ſhould he ſave his life, he might reckon him among the number of his friends? "Yes," replied the priſoner, "if you make peace with the Romans: if not, it would be a crime in me to heſitate upon the ſubject."

IN the hiſtory of China, we read of a Chineſe, who, juſtly irritated at the many acts of oppreſſion committed by the grandees, waited upon the emperor, and, after enumerating his complaints, "I come," ſaid he, "to preſent myſelf a victim to that death which ſix hundred of my fellow citizens have already experienced for a ſimilar remonſtrance. At the ſame time I give thee notice to prepare for a ſeries of freſh executions; for in China there are ſtill eighteen thouſand truſty patriots, who, for the ſame cauſe, will ſucceſſively apply to thee for the ſame reward." The emperor, ſavage as he was, could not reſiſt ſo much reſolution: the above words ſunk deep into his heart; and making an immediate enquiry into the grievances complained of, he not only effectually ſuppreſſed them, but put to death the culprits who had occaſioned ſo much miſery to his ſubjects.

THE

THE ſame hiſtory furniſhes another ſtriking inſtance of patriotiſm, and that in a female boſom. An emperor of China, purſued by the victorious arms of one of his ſubjects, endeavoured to avail himſelf of the blind reſpect which, in that country, a ſon entertains for the commands of his mother, in order to oblige that ſubject to diſarm. For this purpoſe he diſpatches an officer to his mother; and he, with a poniard in his hand, tells her, that there is but one alternative before her, death or obedience. "Would it pleaſe your maſter," replied ſhe to him, with a ſmile of bitterneſs, "to hear that I am ignorant of the tacit, though ſacred compact, which unites every ſubject to his ſovereign, and by which the former are bound to obey, and the latter to rule with juſtice? By himſelf hath this compact been originally violated. Baſe bearer of the orders of a tyrant, learn from a woman, what, in ſuch a ſituation, one owes to her country." With theſe words, ſhe ſnatches the poniard from the officer, ſtabs herſelf with it, and ſays, "Slave, if yet there is any virtue remaining in thee, carry to my ſon this bloody poniard; tell him to revenge his country, to puniſh the tyrant; no longer has he aught to dread for me, to excite in him a ſcruple, or to reſtrain him from the paths of virtue."

IN the eleventh century, Godiva, wife of the duke of Mercia (a branch of the Saxon heptarchy), manifeſted her love for her country, by a ſingular exploit. For beauty and virtue this princeſs ſtands the foremoſt of her age. Her huſband having impoſed a very oppreſſive tax upon the inhabitants of Coventry, ſhe ſtrongly urged him to ſuppreſs it; but the duke, a man of unaccountable caprice, refuſed her requeſt, unleſs ſhe would tra-

verſe the whole town naked. Godiva, deſpairing of ſucceſs by any other means, ſubmitted to his brutal whim; and having iſſued orders that the inhabitants ſhould remain confined to their houſes, and not look at her, upon pain of death, ſhe mounted on horſeback, rode through all the ſtreets of Coventry, without any other covering than what a copious head of hair afforded her. One man, inſtigated by curioſity, peeped out of a window; and his imprudence was immediately puniſhed with death. In memory of this event, the remains of a ſtatue, in the attitude of a perſon gazing, are ſtill to be ſeen upon that very ſpot of the ancient city of Coventry.

DURING the threatened invaſion of Britain, in the courſe of a former war with France, when there ſeemed to be a probability that the actual ſervice of every member of the community might be requeſted for the ſecurity of the kingdom, an Engliſhman thus frankly expreſſed his ſentiments on the occaſion: "As I am neither ſoldier nor ſeaman, ſaid he, I will not ſcruple to acknowledge that I have no pretenſions to bravery; but, as a citizen, my purſe is at the ſervice of my country; my laſt guinea will I with pleaſure reſign for the good of Old England; but in no extremity will I be prevailed upon to take up arms."

OF the truth of the following ſtory, which happened nearly at the ſame period with the above, the reader may reſt aſſured. In a company, one day, the converſation happened to turn upon the ſuppoſed intention which the French had formed of making a deſcent upon England. A child of about nine years of age, after liſtening with great attention to what was ſaid, ſuddenly ſtarted up from his chair, and ran forward to his father:—

"Pray,

" Pray, papa, ſays he, if the French come here, will they bring any little boys with them?" " I can't tell, replies the father—but, why do you aſk?" " Becauſe, replies the other, clinching his fiſts, I would box them one after another; and give them ſuch a drubbing, that they would never wiſh to come again." The gentlemen preſent, as it may be ſuppoſed, were enchanted with this infantine, though noble, impulſe of reſentment againſt the declared enemies of the country; and, taking him in their arms, they loaded him with careſſes and with praiſes for his patriotic reſolution.

JULIUS DRUSUS, a tribune of the people, had a houſe that in many places lay open to the eyes of the neighbourhood. There came a workman to him, and told him, that at the price of five talents he would ſo alter it, that it ſhould not be liable to that inconvenience. " I will give thee ten talents (ſaid he) if thou canſt make my houſe conſpicuous in every room of it, that ſo all the city may behold after what manner I lead my life."

WHEN the Senate of Rome was in debate about the election of a Cenſor, and that Valerianus was in nomination, Trebellius Pollio writes, that the univerſal acclamation of the Senators was, " The life of Valerianus is a cenſorſhip; let him be the judge of us all, who is better than all of us: let him judge of the ſenate who cannot be charged with any crime; let him paſs ſentence upon our life, againſt whom nothing is to be objected. Valerianus was almoſt a cenſor from his cradle; Valerianus is a cenſor in his whole life: a prudent ſenator; modeſt, grave; a friend to good men, an enemy to tyrants; an enemy to the

vicious, but a greater unto vice. We receive this man for our cenſor: him we will all imitate: he is the moſt noble amongſt us, the beſt in blood, of exemplary life, of excellent learning, of choice manners, and the example of antiquity."

PLATO, the ſon of Ariſton, happening to be at Olympia, pitched his tent with ſome perſons whom he knew not, and to whom he was himſelf unknown. But he ſo endeared himſelf to them by his engaging manners, living with them in conformity to their cuſtoms, that the ſtrangers were wonderfully delighted at this accidental intercourſe. He made no mention either of the academy or of Socrates, and contented himſelf with telling them that his name was Plato. When theſe men came to Athens, Plato entertained them in a friendly manner. His gueſts addreſſing him, ſaid, Shew us, oh Plato, your nameſake, the pupil of Socrates, and introduce us into his academy, and be the means of our deriving ſome inſtruction from him. He, ſmiling with his accuſtomed good humour, exclaimed, "I am that perſon." They were filled with aſtoniſhment at the idea of their having been ignorantly aſſociated with ſuch a perſonage, who had conducted himſelf towards them without the leaſt inſolence or pride, and who had given them a proof, that without the uſual diſplay of his known accompliſhments, he was able to conciliate their good will.

A YOUNG man named Eretrius was for a conſiderable time a follower of Zeno. On his return home, his father aſked him, what he had learned. The other replied, that would hereafter appear. On this, the father being enraged, beat his ſon, who, bearing it patiently, and without com-

complaining, ſaid, he had learned this—to endure a parent's anger.

PHOCION, ſon of Phocus, who had often been the general of his countrymen, was condemned to death, and being in priſon was about to drink the hemlock. When the executioner held out to him the cup, his relations aſked, if he had any commands for his ſon, "I order him, ſaid Phocion, to bear no animoſity nor revenge againſt the Athenians on account of this poiſon, which I now drink."

CODRUS, the laſt and beſt king of Athens, had reigned about one-and-twenty years, beloved by his ſubjects, and dreaded by his enemies. His country was at length invaded by the Heraclidæ, and in danger of falling a ſacrifice to their conquering ſwords; when the good old king found means of ſaving it by the following ſtratagem, though at the expence of his own life. He was informed by his ſpies, that the enemy had conſulted the oracle about the ſucceſs of the war, and had been promiſed a compleat victory, "provided they could avoid killing the Athenian king;" for which reaſon they had taken all proper care to prevent it. Codrus, to fruſtrate their precaution, went one night into their camp, diſguiſed like a homely country man, and fell a quarrelling among ſome of their guards; from words they fell to blows, and the king, who came with a reſolution to loſe his life, beſtirred himſelf with ſuch bravery, that he ſoon fell dead at their feet. On the morrow, when his body was found, covered with wounds, and weltering in his own blood, the enemy, recollecting the words of the oracle, were ſtruck with ſuch dread, that they immediately marched out of the Athenian territories, without

ſtriking one ſtroke, or committing any further hoſtility. When his death had reached his ſubjects ears, they conceived ſuch a veneration for their magnanimous prince, that they eſteemed none worthy to bear the royal title after him; and, from that time, put the government of Athens under elective magiſtrates, called Archons or Chiefs. Their gratitude did not end here; they choſe his ſon Medon to that dignity, and continued it to his poſterity during twelve generations; that is, for near two hundred years.

THE city of Rome was once in the utmoſt conſternation, being in danger of being ſwallowed up by an earthquake, which had already opened a monſtrous gulph in their very forum. All the citizens and ſlaves had in vain tried to fill it up with all the ſtones, earth, and rubbiſh they could get far and near. At length they had recourſe to their augurs and ſoothſayers, who told them, that the impending miſchief was not to be prevented but by flinging into the chaſm the thing in which the power and ſtrength of Rome conſiſted. Whilſt they were deliberating about the meaning of this intricate anſwer, Curtius, a noble youth, preſented himſelf to them, and aſked them, whether they had any ſtronger or more valuable ſupport than arms and valour? He ſcarce ſtaid for an anſwer, but being fully perſuaded that his death would prove the means of ſaving his country, went and accoutred himſelf in ſtately armour, and being mounted on a horſe richly caparizoned, rode through crowds of ſpectators of all ranks, till he came to the dreadful gulph. Here, after he had devoted his life afreſh to the ſafety of Rome, with an intrepid courage more eaſy to be admired than followed, he leaped into

the

the chaſm with his horſe, whilſt the aſtoniſhed multitude celebrated the heroic deed with the higheſt praiſes. His memory has been ever ſince held in great admiration by all nations, and is ſtill celebrated in hiſtory as one of the nobleſt inſtances of patriotiſm.

CIMON, the brave Athenian general, had gained ſo many glorious victories over the Perſians and other enemies of Athens, that he had raiſed that republic to a great height of power and grandeur, and himſelf to the higheſt poſt of honour in it. Cimon was an accompliſhed commander, knew when and how to make uſe of arms when he was bent upon new conqueſts, or how to weaken an enemy, by raiſing revolts among them by his ſecret intrigues. At home he was a perfect ſtateſman, and partly by his authority, but more by his affable behaviour, had made a conſiderable reformation in the commonwealth.

Cimon had two powerful enemies in it, the one Themiſtocles, a haughty and ambitious rival, the other the common people, who could not brook to ſee their power curtailed, and their credit leſſened by that worthy patriot, who thought it more juſt and expedient to beſtow the adminiſtration of public affairs on perſons of quality and note, than to raiſe men of the loweſt rank to it. Theſe therefore, animated by Themiſtocles, aſſembled in a tumultuous manner in the forum, and demanded an oſtraciſm of the magiſtrates, which they not daring to deny at that juncture, Cimon was thereby diveſted of all his dignities, condemned to baniſhment, and even forbid to ſerve as a volunteer in their then war againſt the Lacedemonians.

It was well for the republic that Cimon did not carry his reſentment againſt them ſo high as many others would have done, elſe he might then eaſily have ruined them. For, ſoon after his baniſhment, they were ſo broken into factions at home, and had ſuch powerful enemies to fight againſt abroad, that they muſt have ſunk under the double weight. In this emergency their pride was forced to yield, and he was again recalled to ſave his country, after their defeat at the famous battle of Tanagra. The noble exile did not heſitate a moment, but returned to Athens, and forgetting all but his love to his country, ſet about reforming the abuſes which had crept in during his abſence, which was no ſooner done, than he bent his arms againſt the Perſians, and gained a freſh victory over them; after which he invaded the iſland of Cyprus, and, had he not been unfortunately killed at the ſiege of Citium, it is thought he would have conquered that, and the whole kingdom of Egypt.

ÆNEAS, the ſon of Anchiſes, prince of Troy, is chiefly famed and diſtinguiſhed from other antient heroes, for his filial affection and piety to his decrepid father. The old prince was eighty years of age, when the city of Troy, his capital, was, after a ten years ſiege, taken by the Greeks, and burnt; ſo that he muſt have inevitably periſhed in the flames, or fallen a ſacrifice to the enemy's ſword, had not his brave and affectionate ſon made his way through all dangers to come to his reſcue, and on his own ſhoulders conveyed him to a place of ſafety. This noble action it is that raiſes Æneas's character above all his other exploits, and has received the greateſt commenda-

tion from all the writers of antiquity, as a pattern worthy the imitation of poſterity.

MANLIUS, the Roman dictator, for his haughtineſs and cruelty ſirnamed Imperioſus, had made ſo ill an uſe of his dictatorial dignity, that immediately after his term of ſervice was expired, a proceſs was begun againſt him, and ſeveral criminal articles laid to his charge, of which he had a copy delivered to him, that he might either clear himſelf from, or be puniſhed for them. One of them, among the reſt, was, that he had confined his ſon Titus to his country-ſeat, and obliged him to work there among his ſervants and ſlaves, under pretence that he had an impediment in his ſpeech, and was a youth of a dull and ſlow capacity. The whole city had already condemned him, both as an unnatural parent and tyrannical magiſtrate, and were in hopes to ſee ſome ſevere puniſhment inflicted upon him. None were found that pitied him but his much injured ſon Titus, who took it ſo to heart that he ſhould furniſh any aggravation to his father's guilt, that he took up a noble reſolution to ſave him at the hazard of his own life. Accordingly, on the day before the trial, he left his father's farm early in the morning, and came directly to the houſe of Pomponius, the tribune who was appointed to try him, and ſent to deſire to ſpeak with him. The tribune eaſily admitted him to a private conference, not doubting but he came to bring ſome freſh accuſation againſt his barbarous father; but he was ſoon undeceived, to his great ſurprize and aſtoniſhment, when Titus, drawing out a dagger, clapped it to his breaſt, and ſwore that he was come with full purpoſe to ſheath it in his heart, unleſs he engaged himſelf by the moſt ſolemn oaths

to

to deſiſt from the proſecution againſt Manlius. Pomponius was ſo terrified at this unexpected compliment, that he was glad to promiſe him what he aſked, and to ſwear to the faithful performance of it; after which, Titus contentedly returned to his confinement. The proſecution was accordingly dropped, and the people, who could not but highly admire the exalted piety of the ſon towards a moſt inhuman father, applauded the tribune's conduct in rewarding it with Manlius's diſcharge. From that time both Titus, and for his ſake the haughty Manlius, became the admiration of Rome, and both were raiſed to ſome of the higheſt dignities in the government.

ANTIGONUS alſo is juſtly famed for his piety to his unfortunate father, once the potent king of Macedonia, but through a long ſeries of ill ſucceſſes, reduced to the loweſt eſtate by his ungrateful ſon-in-law Seleucus, king of Syria. Demetrius, that was the unhappy king's name, finding himſelf forſaken by his treacherous army, and ready to be betrayed into the hands of his enemy, was adviſed by the few friends that were left about him to ſurrender himſelf, which he accordingly did. Seleucus at firſt received him with tokens of the greateſt reſpect and friendſhip, proteſting that he thought himſelf more obliged to fortune for giving him this opportunity of ſhewing his clemency towards him, than if he had gained a complete victory over him. But he ſoon after convinced him, that he meant nothing more by all theſe florid expreſſions than to amuſe him, and ſecure him ſo faſt, that he ſhould never have it in his power to regain his liberty. Accordingly he ſent him ſoon after into a ſtrong caſtle in an iſland, and there kept him cloſe priſoner,

ſoner, where he might have leiſure to reflect on his paſt misfortunes, without the leaſt poſſibility of remedying them. When Demetrius found himſelf in this forlorn and deſperate ſituation, he ſent a letter to his generous ſon to acquaint him with it, not to deſire him to undertake any thing towards regaining his liberty, for that he expreſsly forbid him; but, on the contrary, to enjoin him to look upon his father as dead, and himſelf as king in his ſtead, to govern his ſubjects with moderation and juſtice, and by no means to part with any cities, lands, or treaſure to Seleucus by way of ranſom, or to give credit to any letter to the contrary, though written with his own hand, and ſealed with his own ſeal. This noble diſintereſtedneſs in the father made ſo deep an impreſſion on the heart of the heroic ſon, that, inſtead of obeying his command, he ſought for nothing ſo much, as how to procure his freedom. But as he was too inferior in ſtrength to attempt it by force of arms, he endeavoured to obtain it by pacific means, by intereſting ſeveral princes and ſtates to ſue to Seleucus for his liberty, whilſt himſelf offered him all the provinces which he held in Greece, which were very conſiderable, together with ſome large ſums of money, and at length his own perſon as hoſtage for his father's releaſe. Seleucus lent a deaf ear to all his offers; but Demetrius, being afraid leſt his generous ſon ſhould make ſuch new and large ones as might be thought worth accepting, ſeems to have only ſought how to prevent it by haſtening his own death, by giving himſelf up to drinking and banqueting, which, with his confinement, and want of exerciſe, brought an incurable diſtemper upon him, which carried him off in the third year of his

his impriſonment.—Antigonus's piety did not end with his father's life; but when he heard of his death, and that his aſhes were ſent to him by Seleucus, he ſailed with a noble fleet to the Archipelago to meet them, depoſited them in a rich urn of gold, which he placed on the poop of his royal galley, under a ſtately canopy, ſet his own crown upon it, and ſtood by it in deep mourning, and with his eyes bathed with tears. In this mournful pomp they entered the haven of Corinth, where he left all his father's trophies as ſtanding monuments of his former valour and ſucceſs, but ſent the royal urn to Demetria, a favourite city, built by the deceaſed king, and called by his own name.

HEROD, the haughty and cruel king of Judea, had, in one of his deſperate fits of jealouſy, cauſed his virtuous and innocent queen Mariamne, a princeſs of the moſt exalted character and merit, to be unjuſtly condemned to death, and led to public execution. He had two noble ſons by her, Alexander and Ariſtobulus, whom he had ſent to Rome to be educated under the emperor Auguſtus's eye. As ſoon as theſe young princes received the melancholy news of their mother's cataſtrophe, they could not forbear expreſſing their grief and reſentment at it in ſuch terms as their love and piety towards that beſt of mothers inſpired them with, but which ſo enraged their jealous father, that he immediately cauſed them to be tried for treaſon, and to be condemned to loſe their heads. At the ſame time he cauſed Antipater, a younger ſon by another wife, and a prince of a baſe character, to be declared his ſucceſſor. Among thoſe who came to diſſuade him from putting theſe two brave princes to death, and expoſing his old age

age to the mercy of the arrogant and ambitious Antipater, was Tyro, an old, honeſt, and experienced officer, who, upon his admittance, did aſſure him that this young prince did entertain ſome treaſonable deſigns againſt his life and crown, and was upon that account become odious to the chiefs of the Jewiſh nation. He had ſcarce done ſpeaking, when the ſuſpicious king ordered him either to declare immediately who thoſe Jewiſh chiefs were, or elſe to be led to the rack, and there have their names extorted from him. Tyro was accordingly ſent to the torture, being unwilling to ſacrifice ſo many brave men to Herod's fury. They had already begun their bloody office upon him, where the brave old general muſt in all likelihood have expired in the midſt of his torments, as many more of both ſexes had done before under that cruel tyrant, had not his brave ſon freed him at the expence of his own life. Tyro, that was the brave youth's name, came at that very inſtant, and to ſave his father from the impending danger, boldly confeſſed, that he alone, without his father's knowledge, had conſpired to murder the king, and ſave his two ſons from death, upon which the old man was releaſed, and his generous ſon in all likelihood put to death, though Joſephus, who relates this ſtory, mentions nothing of it; but only adds, that his confeſſion was believed by none but the jealous Herod, who immediately ſent orders to have his two gallant and worthy ſons ſtrangled in the caſtle of Sebaſte.

AN eminent citizen, who had lived in good faſhion and credit, was, by a train of accidents, and by an unavoidable perplexity in his affairs, reduced to a low condition. There is a modeſty uſually attending faultleſs poverty, which made him

him rather chooſe to reduce his manner of living to his preſent circumſtances, than ſoliçit his friends, in order to ſupport the ſhow of an eſtate, when the ſubſtance was gone. His wife, who was a woman of ſenſe and virtue, behaved herſelf on this occaſion with uncommon decency, and never appeared ſo amiable in his eyes as now. Inſtead of upbraiding him with the ample fortune ſhe had brought, or the many great offers ſhe had refuſed for his ſake, ſhe redoubled all the inſtances of her affection, while her huſband was continually pouring out his heart to her in complaints, that he had ruined the beſt woman in the world. He ſometimes came home at a time when ſhe did not expect him, and ſurprized her in tears; which ſhe endeavoured to conceal, and always put on an air of cheerfulneſs to receive him. To leſſen their expence, their eldeſt daughter (whom I ſhall call Amanda) was ſent into the country, to the houſe of an honeſt farmer, who had married a ſervant of the family. This young woman was apprehenſive of the ruin which was approaching, and had privately engaged a friend in the neighbourhood to give her an account of what paſſed from time to time in her father's affairs. Amanda was in the bloom of her youth and beauty, when the lord of the manor, who often called in at the farmer's houſe as he followed his country ſports, fell paſſionately in love with her. He was a man of great generoſity, but, from a looſe education, had contracted a hearty averſion to marriage. He therefore entertained a deſign upon Amanda's virtue; which at preſent he thought fit to keep private. The innocent creature, who never ſuſpected his intentions, was pleaſed with his perſon, and, having obſerved his growing paſſion for her, hoped,

hoped, by ſo advantageous a match, ſhe might quickly be in a capacity of ſupporting her impoveriſhed relations. One day, as he called to ſee her, he found her in tears over a letter ſhe had juſt received from her friend; which gave an account that her father had lately been ſtripped of every thing by an execution. The lover, who with ſome difficulty found out the cauſe of her grief, took this occaſion to make her a propoſal. It is impoſſible to expreſs Amanda's confuſion, when ſhe found his pretenſions were not honourable. She was now deſerted of all her hopes, and had no power to ſpeak, but, ruſhing from him in the utmoſt diſturbance, locked herſelf up in her chamber. He immediately diſpatched a meſſenger to her father with the following letter:

"SIR,

"I have heard of your misfortune, and have offered your daughter, if ſhe will live with me, to ſettle on her four hundred pounds a year, and to lay down the ſum for which you are now diſtreſſed. I will be ſo ingenuous as to tell you, that I do not intend marriage; but if you are wiſe, you will uſe your authority with her not to be too nice, when ſhe has an opportunity of ſaving you and your family, and of making herſelf happy.

I am, &c."

This letter came to the hands of Amanda's mother; ſhe opened and read it with great ſurprize and concern. She did not think it proper to explain herſelf to the meſſenger; but, deſiring him to call again the next morning, ſhe wrote to her daughter as follows:

"DEAREST

" DEAREST CHILD,

" Your father and I have juſt now received a letter from a gentleman who pretends love to you, with a propoſal that inſults our misfortunes, and would throw us to a lower degree of miſery than any thing which is come upon us. How could this barbarous man think, that the tendereſt of parents would be tempted to ſupply their wants by giving up the beſt of children to infamy and ruin? It is a mean and cruel artifice to make this propoſal at a time when he thinks our neceſſities muſt compel us to any thing: but we will not eat the bread of ſhame; and therefore we charge thee not to think of us, but to avoid the ſnare which is laid for thy virtue. Beware of pitying us: it is not ſo bad as you have perhaps been told. All things will yet be well, and I ſhall write my child better news.

'I have been interrupted. I know not how I was moved to ſay things would mend. As I was going on, I was ſtartled by a noiſe of one that knocked at the door, and had brought us an unexpected ſupply of a debt which has long been owing. Oh! I will now tell thee all. It is ſome days I have lived almoſt without ſupport, having conveyed what little money I could raiſe to your poor father. Thou wilt weep to think where he is; yet, be aſſured, he will ſoon be at liberty. That cruel letter would have broke his heart; but I have concealed it from him. I have no companion at preſent beſides little Fanny; who ſtands watching my looks as I write, and is crying for her ſiſter; ſhe ſays ſhe is ſure you are not well, having diſcovered that my preſent trouble is about you. But do not think I would thus repeat my

ſorrows

ſorrows to grieve thee. No; it is to intreat thee not to make them inſupportable, by adding what would be worſe than all. Let us bear cheerfully an affliction which we have not brought on ourſelves, and remember there is a Power who can better deliver us out of it than by the loſs of thy innocence. Heaven preſerve my dear child!

Thy affectionate mother ——."

The meſſenger, notwithſtanding he promiſed to deliver this letter to Amanda, carried it firſt to his maſter, who, he imagined, would be glad to have an opportunity of giving it into her hands himſelf. His maſter was impatient to know the ſucceſs of his propoſal, and therefore broke open the letter privately to ſee the contents. He was not a little moved at ſo true a picture of virtue in diſtreſs; but at the ſame time was infinitely ſurprized to find his offers rejected. However, he reſolved not to ſuppreſs the letter, but carefully ſealed it up again, and carried it to Amanda. All his endeavours to ſee her were in vain, till ſhe was aſſured he brought a letter from her mother. He would not part with it, but upon condition that ſhe would read it without leaving the room. While ſhe was peruſing it, he fixed his eyes on her face with the deepeſt attention; her concern gave a new ſoftneſs to her beauty, and when ſhe burſt into tears, he could no longer refrain from bearing a part in her ſorrow, and telling her that he too had read the letter, and was reſolved to make reparation for having been the occaſion of it. My reader will not be diſpleaſed to ſee the ſecond epiſtle, which he now wrote to Amanda's mother.

"MADAM,

"MADAM,

"I am full of ſhame, and will never forgive myſelf if I have not your pardon for what I lately wrote. It was far from my intention to add trouble to the afflicted; nor could any thing but my being a ſtranger to you have betrayed me into a fault, for which, if I live, I ſhall endeavour to make you amends as a ſon. You cannot be unhappy while Amanda is your daughter: nor ſhall be, if any thing can prevent it which is in the power of,

Madam,
Your moſt obedient
Humble ſervant ——."

This letter he ſent by his ſteward, and ſoon after went up to town himſelf to complete the generous act he had now reſolved on. By his friendſhip and aſſiſtance, Amanda's father was quickly in a condition of retrieving his perplexed affairs. To conclude, he married Amanda, and enjoyed the double ſatisfaction of having reſtored a worthy family to their former proſperity, and of making himſelf happy by an alliance to their virtues.

THE emperors of China elect their wives out of their own ſubjects, and, provided they are accompliſhed with virtue and beauty, they regard not their eſtate or condition.

A MERCHANT of Provence, of a moſt amiable character, but of narrow circumſtances, met with ſome conſiderable loſſes in trade, and became a bankrupt. Being reduced to penury and want, he went to Paris to ſeek ſome aſſiſtance. He waited on all his old cuſtomers in trade, repre-

ſented to them his misfortunes, which he had taken every method to avoid, and begged them to enable him to purſue his buſineſs, aſſuring thoſe to whom he was indebted, that his only wiſh was to be in a condition to pay them, and that he ſhould die contentedly could he but accompliſh that wiſh. Every one he had applied to felt for his misfortunes, and promiſed to aſſiſt him, excepting one, to whom he owed a thouſand crowns, and who, inſtead of pitying his misfortunes, threw him into priſon.

The unfortunate merchant's ſon, who was about twenty-two years of age, being informed of the ſorrowful ſituation of his father, haſtened to Paris, threw himſelf at the feet of the unrelenting creditor, and, drowned in tears, beſought him, in the moſt affecting expreſſions, to condeſcend to reſtore him his father, proteſting to him, that if he would not throw obſtacles in the way to his father's re-eſtabliſhing his affairs, of the poſſibility of which they had great reaſon to hope, he ſhould be the firſt paid. He implored him to have pity on his youth, and to have ſome feelings for the misfortunes of an aged mother, encumbered with eight children, reduced to want, and nearly on the point of periſhing. Laſtly, that if theſe conſiderations were not capable of moving him to pity, he intreated him, at leaſt, to permit him to be confined in priſon inſtead of his father, in order that he might be reſtored to his family.

The youth uttered theſe expreſſions in ſo affecting a manner, that the creditor, ſtruck with ſo much virtue and generoſity, at once ſoftened into tears, and raiſing the youth from his humble poſture, "Ah! my ſon, (ſaid he) your father ſhall be releaſed. So much love and reſpect which you

have ſhewn for him makes me aſhamed of myſelf. I have carried this matter too far; but I will endeavour for ever to efface the remembrance of it from your mind. I have an only daughter who is worthy of you: ſhe would do as much for me as you have done for your father. I will give her you, and with her all my fortune. Accept the offer I make you, and let us haſten to your father to releaſe him, and aſk his conſent."

ADRASTUS, a man of deep erudition, profound reading, and a philoſophical turn of mind, choſe principally to reſide in the country, chiefly for the uninterrupted pleaſures of contemplation. He was a man not only of learning and property, but of philanthropy, and equally celebrated in his neighbourhood for wiſdom and generoſity. It happened that one of his tenants, although he rented the ſmalleſt farm, and had a very large family depending on its cultivation, was by far the moſt cheerful, and well diſpoſed. His cottage, though ſmall, was dreſſed by the hand of neatneſs, and frugality, with ſimplicity, were ever the guardians that attended upon his happy family. All ſituations and all ſeaſons, from the beginning of ſpring to the end of winter, were rendered delightful by the happy bias of his conſtitution, which enabled him to turn all events to his advantage. In ſorrow he was humiliated, and in proſperity he was grateful. He had lived as tenant of that very farm when the father of Adraſtus firſt took poſſeſſion of the eſtate, of which it was a part; nor had he ever made a failure in the payment of his rent, nor ever had a quarrel in the pariſh. His toil was ſweetened and alleviated by the pleaſing thoughts of providing for his offspring; and this conſtant employment not only inſpired him with

with health, but did not allow him leiſure to indulge the whimſical wants of imagination, at the ſame time that it protected him from all improper, impertinent, or vicious paſſions. He had in his time put many eſtranged hands together; reconciled many pettiſh, peeviſh differences; ſettled many family breaches; ſuggeſted, while he was churchwarden, many a little ſcheme for the benefit of the poor; and never felt one emotion of envy at ſurveying the poſſeſſions of the rich.

Theſe unaſſuming, though ſolid virtues, gained him ſuch a reputation in the county wherein he reſided, that he obtained, as it were proverbially, the appellation of the "Contented Cottager." —He was, in truth,

"Paſſing rich, with forty pounds a year."

An account of him was tranſmitted to Adraſtus, who went to pay him a viſit, in order to ſee how truly report had characteriſed him; for, though Adraſtus lived and did much good in the country, yet his abſtracted, philoſophical, and ſedentary ſituation, made him, perſonally, but little acquainted with even his own tenants, who were generally turned over to the ſteward, for the converſation and buſineſs of quarter-day.

A man of the contented cottager's diſpoſition, however, was too important an object not to excite the curioſity of a philoſopher; and, accordingly, he ſet apart one afternoon, or rather evening, on purpoſe for this entertainment. Adraſtus arrived at the farmer's about half an hour after ſun-ſet; when "twilight grey had in her ſober livery all things clad." The farmer, whoſe name was Matthew Mendland, was ſitting at the door of his little cottage, ſmoking his pipe, and ſurrounded by his children; his wife was leaning

over the fire, preparing a decent and wholeſome ſupper. The farmer knew his landlord perſonally, and roſe, as to his ſuperior, offering him the beſt ſeat in his homely cottage.

"Here your honour finds me," ſaid the farmer, "in a ſmall, but happy place. I have been upon your ground theſe many days; and, if you think good to renew my leaſe, which expires at Michaelmas, I ſhall moſt likely end my life in your ſervice. If your honour likes me, I like you. Your dues are always ready to the hour; and I have no more reaſon to complain of my landlord, than he has of his tenant: and ſo—." Adraſtus interrupted him, by deſiring to ſee the leaſe, and to have a pen and ink, for the purpoſe of renewing it upon the ſpot. "As to pen and ink, Sir," replied the farmer, "I have no uſe for them; and ſo, I never keep any by me: I can't read or write, and ſo ſuch things are of no ſervice; but, if your honour wants to write, I can ſend to the ſhop for paper and ink, and I can eaſily ſend one of my boys to the green to pick up a quill; or, if your honour is in a hurry, Tom ſhall borrow a feather from the old gander, who is, I ſee, juſt waddling to his bed." "It don't ſignify, at preſent, farmer," ſaid Adraſtus; "I'll ſign it another time. But don't you really know any thing about books? I actually thought you was a ſcholar; that you had employed all your ſpare time in ſtudy; that you gathered your notions of œconomy, induſtry, and paternal propriety, from hiſtoric examples, or traditionary annals." "No really, Sir, not I," ſaid the farmer; "I am a very illiterate man. My father could not afford to give me an education, and I have had neither time nor opportunity ſince. Nature and the uſe of my eyes have been my only

inſtructors; and if I have been able to live reputably to the age of threeſcore, and even to rear up my children ſoberly, cleanly, and virtuouſly, I owe it merely to them. Indeed, to ſay the truth, my buſineſs as a farmer threw in my way a thouſand inſtructive objects. My yard is ſtocked with improvement. At the end of that ſmall ſlip of a garden, I have a bit of a bee-hive, filled with little induſtrious animals, who tell me, what a ſhame it would be to lead the life of a drone: my maxim upon this is, Sir, that he who don't make ſome honey, ought to eat none; and ſo this made me indefatigable to earn my meal before I ſat down to it. Nay, in this part of my duty I am farther inſtructed by the little creatures who inhabit the mole-hill. Is it poſſible for a man to ſee the poor things hard at work for the day of neceſſity, and not take the hint, and lay up a modicum for his own family? I have reſted upon my ſpade, Sir, on purpoſe to look at their labours, and then I have gone to work again, leſt they ſhould have the ſenſe to chide me, for minding other people's buſineſs more than my own. I have an old houſe-dog, your honour---Here, Honeſty, Honeſty, where are you, Honeſty!---He, Sir, that aged animal, has kept my clothes by day, and my cottage by night, till he has not got a tooth in his head; and he does for me what I would do for one Thomas Truſty, whom I have loved ſince I was young and no higher than my hand: he once did me a piece of ſervice when it was moſt wanted, and while I have breath I ſhall never forget it. He, Sir, who has no gratitude has no nature in him; and an unnatural man is better dead than alive, becauſe when a perſon does no good to his neighbour, he has no buſineſs

here. We are all born to do ſomething, and he who does a kindneſs deſerves to be well remembered for it. With regard to my duty as a huſband, I learn that from the very pigeons that coo and court around my dove-houſe. To this dear old dame I have been lawfully married forty years, and I cannot think what our great folks are about; I find ſuch a pleaſure in my conſtancy, as I am ſure I could not receive from inconſtancy; and the ſmiles of a good woman are a rich reward. With regard to the love I bear to theſe little ones, I am taught the duty which, as a father, I owe to them, by every living thing around me; the wren that builds her neſt under my hovel, the fowls which peck about my yard, or ſwim upon my pond, the creatures which run about my paſtures, teach me to be affectionate to their perſons, and anxious for the preſervation of my own offspring: and in this manner I have learned my leſſon of wiſdom and worſhip, truth and tenderneſs, from the beaſts of my fields, and the birds of the air."

Here the good man pauſed, and directed his eldeſt daughter to draw ſome of his beſt harveſt-home beer. Adraſtus was aſtoniſhed at his ſimplicity of manners, and at the ſoundneſs of his ſenſe, as well as at the propriety of his remarks. "Farmer," ſaid he, "you have diſtreſſed me, as well as delighted me. I came prepared to offer you aſſiſtance, and you have left me nothing to beſtow. I have nothing that you have not, but a greater proportion of money, and you are ſo truly contented as you are, that any addition would, perhaps, diſconcert the œconomy of your plan. You are a happy farmer, and a natural philoſopher, without the uſe of large ſyſtematic folios, or the

the toils of a ſedentary life. Give me, however, the leaſe, that I may put it in my pocket: I will tear the leaſe and ——."

"How! your honour, ſaid the poor alarmed farmer, tear my leaſe inſtead of renewing it! has then my freedom or my happineſs offended you?"

"Yes, Mr. Mendland," replied Adraſtus, "I will tear the leaſe, becauſe you have no farther uſe for it. The little ſpot of ground you have ſo long enriched by your care, ſhall henceforth be a patrimony to your inheritance; you are the proprietor of it from this day. Call on me to-morrow morning, and the writings of ſurrender ſhall be made out for you; for the time to come I muſt be conſidered, not as your landlord, but your friend. Let me often ſee you at my table, and in my garden. In ſhort, as frequently as the buſineſs of your family will permit, let me get that wiſdom and underſtanding which ſurpaſſeth mere mechanical ſcience, in the ſociety of the contented cottager." The farmer would have dropt upon his knee; but Adraſtus prevented him, ſaying, "Riſe, Mr. Mendland, the obligation is on my ſide: I have been obliged. In exchange for a few acres, for which I have no occaſion, you have given me a ſet of maxims and ſentiments that are as the purified thrice refined gold of Ophir, and ſhall never depart from me." From this moment Adraſtus and the farmer were intimate companions.

LOUIS XII. of France, who was a very œconomical prince, was told by ſome one, that he had been repreſented in a play as an avaricious man. "I had rather, replied he, that my people ſhould laugh at my avarice, than weep at my prodigality."

—An officer of rank in his army having ill-treated

a peaſant, he ordered him to be made to live for a few days upon wine and meat. The man, tired of this very heating diet, requeſted permiſſion to have ſome bread allowed him. The king ſent for him, and ſaid to him, "How could you be ſo fooliſh as to ill-treat thoſe perſons who put bread into your mouth?"

THE Duke of Montauſier, tutor to the ſon of Louis XIV. gave very often practical leſſons of virtue to his pupil. He took him one day into the miſerable cottage of a peaſant near the ſuperb palace of Verſailles. "See, Sir," ſaid he, "ſee, Sir, that it is under this ſtraw roof, and in this wretched hovel, that a father, a mother, and their children exiſt, who are inceſſantly labouring to procure that gold with which your palace is decorated, and who are nearly periſhing with hunger to ſupply your table with dainties." On the day in which M. de Montauſier reſigned his ſituation of governor to the dauphin, on his coming of age, he ſaid to him, "If your royal highneſs is a man of honour, you will eſteem me; if you are not, you will hate me; and I ſhall but too well know the reaſon of your diſlike."

THE wicked Judge Jeffries exhibited a ſtriking inſtance of the power of virtue upon a mind the moſt vicious and profligate. He had no ſooner retired to his lodgings at Taunton, to prepare himſelf for the opening of his bloody commiſſion, than he was called upon by the miniſter of the church of St. Mary Magdalen in that town, who in a very mild manner remonſtrated with him upon the illegality and barbarity of the buſineſs upon which he was then going to proceed. Jefferies heard him with great calmneſs, and ſoon after he returned to London ſent for him, and

pre-

preſented him to a ſtall in the cathedral of Briſtol.

VIRTUE and prudence are forcibly deſcribed by King Lemuel in the book of Proverbs. "Who can find a virtuous woman? for her price is far above rubies. The heart of her huſband doth ſafely truſt in her; ſhe will do him good, and not evil, all the days of her life: ſhe ſeeketh wool and flax, and worketh willingly with her hands; ſhe layeth her hands to the ſpindle, and her hands hold the diſtaff. She ſtretcheth out her hands to the poor; yea, ſhe reacheth out her hands to the needy; ſhe openeth her mouth with wiſdom, and in her tongue is the law of kindneſs: ſhe looketh well to the ways of her houſhold, and eateth not the bread of idleneſs. Her children riſe up and call her bleſſed: her huſband alſo, and he praiſeth her: many daughters have done virtuouſly, but thou excelleſt them all," &c.

THERE is not a more illuſtrious or beautiful example of virtue for the imitation of youth in true or fabulous hiſtory, than the ſtory of the young Joſeph (See IMPURITY) as recorded in Geneſis, chap. xxxix. Not only that inſtance, but the whole conduct of his life, are ſuch admirable examples of wiſdom and virtue, as muſt excite the moſt perfect eſteem and love of his character, more than any fictitious deſcription that ever was yet written.

MR. SEWARD, who has had acceſs to ſome manuſcript Memoirs of the Fanſhawe family, never yet publiſhed, tells us, that therein Lady Fanſhawe thus addreſſed her only ſon:

"Endeavour to be innocent as a dove, but as wiſe as a ſerpent; and let this leſſon direct you moſt in the greater extremes of fortune:—Hate idleneſs,

idleneſs, and avoid all paſſions. Be true in your words and actions. Unneceſſarily deliver not your opinion; but when you do, let it be juſt, conſiſtent, and plain. Be charitable in thought, word, and deed; and ever ready to forgive injuries done to yourſelf; and be more pleaſed to do good than to receive good. Be civil and obliging to all (dutiful where God and nature command you), but a friend to one; and that friendſhip keep ſacred, as the greateſt tie upon earth; and be ſure to ground it upon Virtue, for no other is either happy or laſting. Endeavour always to be content in that ſtate of life to which it hath pleaſed God to call you; and think it a great fault not to improve your time, either for the good of your ſoul, or the improvement of your underſtanding, health, or eſtate; and as theſe are the moſt pleaſant paſtimes, ſo it will make you a chearful old age, which is as neceſſary for you to deſign, as to make a proviſion to ſupport the infirmities which decay of ſtrength brings; and it was never ſeen that a vicious youth terminated in a contented chearful old age, but periſhed out of countenance.

"Ever keep the beſt qualified perſons company, out of whom you will find advantage; and reſerve ſome hours daily to examine yourſelf and fortune; for if you embark yourſelf in perpetual converſation or recreation, you will certainly ſhipwreck your mind and fortune. Remember the proverb, Such as his company is, ſuch is the man; and have glorious actions before your eyes, and think what will be your portion in Heaven, as well as what you may deſire upon earth. Manage your fortune prudently, and forget not that you muſt

give

give God an account hereafter, and upon all occaſions.

THE honour, influence, and power of virtue and goodneſs is admirably recorded in the book of Job, chap. xxix. when in his proſperity. "Oh! that I were as in months paſt, as in the days when God preſerved me; when his candle ſhined upon my head, and when by his light I walked through darkneſs: as I was in the days of my youth, when the ſecret of God was upon my tabernacle; when the Almighty was yet with me; when my children were about me: when I waſhed my ſteps with butter, and the rock poured me out rivers of oil; when I went out to the gate through the city; when I prepared my ſeat in the ſtreet! The young men ſaw me, and hid themſelves; and the aged aroſe and ſtood up: the princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard me, then it bleſſed me; and when the eye ſaw me, it gave witneſs to me: becauſe I delivered the poor that cried, and the fatherleſs, and him that had none to help him. The bleſſing of him that was ready to periſh came upon me; and I cauſed the widow's heart to ſing for joy. I put on righteouſneſs, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cauſe which I knew not I ſearched out; and I brake the jaws of the wicked, and plucked the ſpoil out of his teeth. Then I ſaid, I ſhall die in my neſt, and I ſhall multiply my days as the ſand. My root was ſpread out by the waters, and the dew lay all night upon my branch. My glory was freſh in me, and

and my bow was renewed in my hand. Unto me men gave ear, and waited, and kept ſilence at my counſel; after my words they ſpake not again; and my ſpeech dropped upon them: and they waited for me as for the rain; and they opened their mouth wide, as for the latter rain. If I laughed on them they believed it not; and the light of my countenance they caſt not down. I choſe out their way, and ſat chief, and dwelt as a king in the army, as one that comforteth the mourners."

THE END.

5 DEC 60

14/3/43 t/s.

Lately Publiſhed,

BY THE EDITOR OF THE PRESENT WORK,

I.

Elegantly printed in One Large Volume Octavo, Embelliſhed with a Portrait of General Koſciuſko, and Illuſtrated by a whole Sheet Map of the Country,

Price 7s. 6d.

THE HISTORY OF POLAND,

From its Origin as a Nation to the Commencement of the Year 1795. To which is prefixed, An Accurate Account of the Geography and Government of that Country, and of the Manners and Cuſtoms of its Inhabitants.

[*The Publiſhers ſubmit the following* EXTRACTS *from the* REVIEWS *reſpecting this* WORK.]

"It muſt become a ſubject of ſomething more than idle curioſity, to enquire into the riſe and progreſs of the political ſtate of this unfortunate kingdom, and, by connecting cauſes and effects, to account for the ſad phenomena which it has lately exhibited. To enable the Engliſh Reader to do this at a ſmall expence of time, is the deſign of the volume here publiſhed. The author informs his readers of the ſources from which he has collected his materials, ſome of which are compilations; and fairly owns that, on comparing his authorities, he found contradictions, which at firſt view appeared irreconcileable, and obſcurities, that were for ſome time impenetrable. He appears, however, to have employed all the induſtry and ingenuity, which were neceſſary for bringing together into one view the moſt ſtriking incidents of the Poliſh hiſtory, and exhibiting them before his readers in their natural order. The narrative is related in language rather ſuited to the purpoſe of imprinting facts upon the memory, than adapted to amuſe the reader with the graces of elegant com-

compoſition. The writer neither affects ſtudied ornament, nor neglects the neceſſary attention to accuracy. His ſentiments are liberal, and he expreſſes, upon proper occaſions, a generous ſympathy with the unparalleled misfortunes of the Poles, and a juſt indignation againſt the tyrants who have cruſhed them. The work is ſeaſonable and valuable, and, we have no doubt, will be well received by the public.

" The Introduction is chiefly geographical, informing the reader of the more important of thoſe particulars, which are detailed more at large in voyages and travels, or in books of geography. The hiſtory commences with the family of Leſzko in the ſixth century, and follows the government through a ſucceſſion of ſovereigns of different families; but very judiciouſly paſſes with rapidity over the more remote and leſs intereſting periods, till the wars of the Poles with the Turks, under the heroic and magnanimous Sobieſki, who began his reign in 1673, and died in 1696. The hiſtory from this period to the preſent time is detailed more at large, and ſeveral intereſting ſtate-papers, letters, and other documents are given, which ſerve to authenticate and illuſtrate the hiſtory."

ANALYTICAL REVIEW for April 1795.

" The calamities of the Poles having excited general commiſeration, it was ſoon diſcovered to be a great defect in Engliſh literature, that no conciſe and compact geographical and hiſtorical account of that country had appeared, to enable Engliſhmen, at an eaſy expence of time and money, to trace the progreſs of its political ſtate; and this *deſideratum* was with all poſſible expedition ſupplied.

" Far from meaning, in this remark, to inſinuae any reflection on the compilers of ſuch works, we conſider them as entitled to the thanks of the public, whenever they execute their taſk with induſtry and fidelity; and this degree of merit we have no difficulty in aſcribing to the editor of the work here preſented to the public. The geographical view of the country appears

to

to have been very carefully collected, and contains, within a ſmall compaſs, the more important articles of information reſpecting the climate, produce, and population, and the late civil, military, and religious ſtate of Poland.—In the hiſtorical part, the compiler has given a brief but well-connected view of the remoter periods of the hiſtory, and has dwelt more largely on the later periods; relating, as minutely as his plan would admit, the particulars of the internal commotions between the Catholics and Diſſidents, and of the ſubſequent iniquitous partition of the kingdom by the three neighbouring powers. The form of the new conſtitution, eſtabliſhed by the revolution in 1791, is exhibited at length; and the ſucceſsful oppoſition ſince made to this extenſion of freedom, by the oppreſſive interference of Ruſſia, is diſtinctly related, with the addition of ſuch public documents as were neceſſary to mark the progreſs of this ſtruggle, ſo honourable on the one part, and ſo diſgraceful on the other. The ſympathy and regret frequently expreſſed by the compiler, on account of the injury which the cauſe of liberty has ſuſtained in Poland, will not render the work leſs acceptable to thoſe who are ſenſible of the value of the prize for which the Poles ſo bravely contended, and which they have ſo unfortunately loſt."—"The value of this publication is increaſed by the addition of a good Map of Poland, and a full Index."

MONTHLY REVIEW for June 1795.

"There is not, perhaps, any kingdom or nation in modern Europe, whoſe hiſtory is more inſtructive or intereſting than that of Poland."—"This publication, though only, as it profeſſes to be, a compilation from other writers, is the moſt ſatisfactory, and, we believe, the only account, for many years back, written ſeparately or ſolely on the ſubject of what is moſt intereſting in Poland, and Poliſh affairs, in the Engliſh language; and therefore, at the preſent moment, will probably be acceptable to the public. The author is friendly to the oppreſſed Poles, without being unfaithful

ful to the ſtrict truth of hiſtory."—" As a compiler of hiſtory, he is accurate, candid, and judicious."—" The volume is rendered uſeful by a very copious and judicious Index, illuſtrated with a good Map of Poland and Pruſſia, and adorned with a tolerable Engraving of the Poliſh hero Koſciuſko."

ENGLISH REVIEW for December 1795.

" If the unjuſt dethronement of an eminently virtuous and once powerful monarch; the ſubjugation of a numerous and once patriotic people; the partition of a fertile and wide-extended country; and the fatal error of placing any reliance on the profeſſions of amity made by rival and ambitious princes, can, amidſt the preſent convulſions of Europe, ſtill excite the curioſity, alarm the fears, or inform the underſtanding of a contemplative mind, theſe pains or pleaſures will be amply gratified by the preſent hiſtoric detail of the moſt material and intereſting events which accompanied the riſe and fall of the kingdom of Poland. The preſent Work is the only one upon this ſubject now extant, under any regular diviſion or connected ſeries; and it is, indeed, as the Author obſerves, " a little remarkable, that, intereſting as the affairs of Poland have been for ſome years paſt, no hiſtorical account of that country has been lately publiſhed, to enable Engliſhmen to trace the progreſs of its political ſtate; and, by connecting cauſes and effects, to account for the phænomena there recently exhibited." —" The Author has executed his taſk with induſtry, ſpirit, and ability."

EUROPEAN MAGAZINE for December 1795.

London: Printed for Vernor and Hood, Birchin Lane, Cornhill.

II.

Beautifully printed on a ſuperfine Wove Paper, and in a convenient Size for the Pocket, Price 5s. in neat Binding, and 6s. elegantly bound,

A NEW

Books *published by the* Editor.

A

NEW BIOGRAPHICAL DICTIONARY;

OR,

POCKET COMPENDIUM:

Containing a brief Account of the Lives and Writings of the moſt eminent and remarkable Perſons in every Age and Nation.

"This is a comprehenſive little Work, drawn up with much candour, and in a pleaſing ſtyle. We recommend it to thoſe readers who have little opportunity for conſulting larger biographical treatiſes, and who wiſh to obtain ſome general information concerning the moſt conſpicuous characters, who, from their ſtations or talents, have commanded the attention of the world, and whoſe names frequently occur in the page of hiſtory."

New Annual Register for 1794.

London: Printed for E. Newbery, Corner of St. Paul's Church Yard.

III.

A

NATURAL HISTORY OF BEASTS.

Compiled from the beſt Authorities, and illuſtrated by One Hundred and Twenty Figures accurately drawn from Nature, and engraved in a very ſuperior Style to any Plates hitherto given with Books intended for the Uſe of young People. Price 2s. 6d. bound.

A

NATURAL HISTORY OF BIRDS.

Illuſtrated by One Hundred Figures, drawn and engraved in the ſame elegant Manner. Price 2s. 6d. bound.

A NA-

A

NATURAL HISTORY OF FISHES, REPTILES, INSECTS, Waters, Earths, Foſſils, Minerals, Vegetables, &c. &c.

Illuſtrated by One Hundred Figures. Price 2s. 6d. bound.

[Though the above three Volumes of this elegant and uſeful Work form together a perfect Syſtem of Natural Hiſtory, particularly adapted to young Perſons, yet they are not neceſſarily connected; each Volume being complete in itſelf, and to be purchaſed ſeparately if required.]

London: Printed for E. Newbery, Corner of St. Paul's Church Yard.

IV.

Elegantly printed in Three Pocket Volumes, Price 4s. 6d. bound,

THE RUDIMENTS OF REASON;

OR, THE

YOUNG EXPERIMENTAL PHILOSOPHER.

Being a Series of Family Conferences; in which the Cauſes and Effects of the various Phænomena that Nature daily exhibits are rationally and familiarly explained; containing Dialogues on the following ſubjects: Vol. I. 1. On Phyſicks; 2. Motion; 3. Hydraulicks and Hydroſtaticks. Vol. II. 4. On Air, muſical and common Sounds, and Wind; 5. Of common Sounds, and of the Wind; 6. On Fire.—Vol. III. 7. On Water; 8. On Colours; 9. On Viſion. To which are added, clear Definitions of all the technical Terms that occur in the Courſe of the Work.

Printed for E. Newbery, Corner of St. Paul's Church Yard.